

# the body politic

gay liberation newspaper

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OUTSIDE  
TORONTO

NO. 4 MAY - JUNE TORONTO 1972

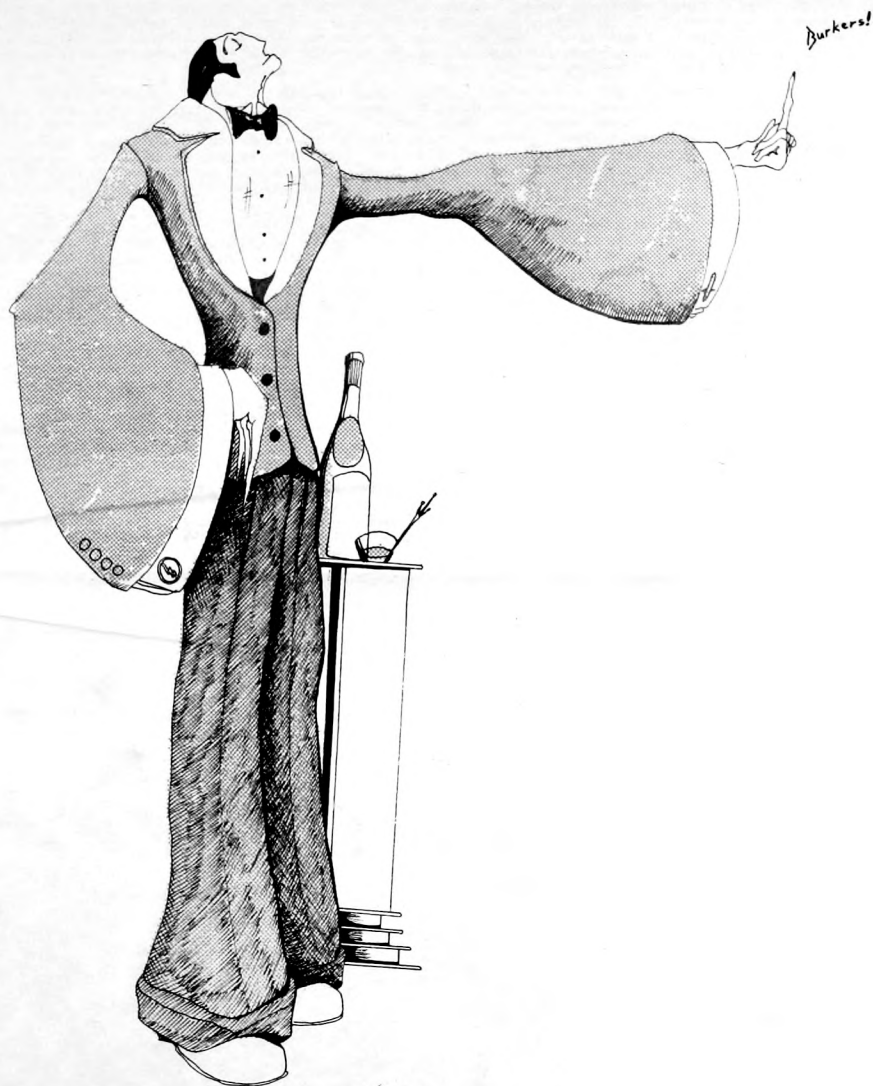


FASCISTS GAS GAYS P.4

CREATIVE PSYCHE AND HOMOSEXUALITY P.6

THE MYTH OF THE NEW HOMOSEXUAL P.3





# editorial page

Gay liberation is a socio-political force working for a society free of unnecessary repression and oppressive political structures. As gay liberationists, we challenge the dominance of the nuclear family as the basic political unit of institutionalized sexism. Sexism, the discrimination against, exploitation and/or objectification of people because of their sex or sexual preference, is a major mechanism whereby people are oppressed and perpetuate oppression through their own conditioned attitudes. The socializing into role playing of everyone via the nuclear family, is the foundation of the sexist social structure, reproduced in and perpetuated by every other social institution. As gays, our very existence challenges the major behavioural manifestations of the status quo. In order to create a world where human relationships can transcend the politics of power, in which alienation and persecution cease to be the basic aspects of human communications, we must all work to break down the historical myths and institutions responsible for the inhumanity of society. As liberated gays we seek to ensure the primacy of love in a world consumed by its own destructive aggression and dehumanizing progress.

Seven months ago, several gay liberationists in Toronto organized for the purpose of publishing a gay lib newspaper. We all agreed that there was considerable need for a Canadian gay paper, and that the basic direction of the paper should be consistent with the ideas of gay liberation. As a forum for the ideas of sexual politics, we hope that The Body Politic will heighten everyone's awareness of the nature of gay oppression and encourage a greater personal-political commitment to the work of liberation. Discussions of sexism, alternatives to the nuclear family, and the possibilities for human communications will be the central theme of many articles. In addition, The Body Politic serves the gay community by providing news coverage of events concerning gay people, and by promoting the greater aesthetic realization of gay culture.

The editorial collective is the decision making group of The Body Politic. Potential articles, artwork, letters, and advertising are discussed and voted upon by the collective. Submissions require a 2/3 majority vote for acceptance. Collective members are also responsible for writing editorials, expressing, to the best of our ability, the opinion of the entire collective on issues relevant to the gay community.

Recently, members of the collective involved in both the previous and current issues of The Body Politic, voted to accept a number of motions which we believe will help the paper to more fully realize its purposes. In this editorial we present these decisions to our readers, with the hope that this information will increase your appreciation of our organization and will encourage you to join us in our collective effort.

While getting to understand each other and learning the mechanics of newspaper production, the nature of the collective was defined as including everyone contributing to "content (articles & artwork) and/or printing (typing & layout)". For purposes of increasing the quality of the paper and its distribution, we have voted to formalize the structure of the collective. The editorial collective is defined as including individuals who have expressed continued interest in The Body Politic, basically through participation in the production of the previous issue and through attendance at the collective meetings in preparation for the current issue. It is agreed that the three major aspects of newspaper production: writing, layout, and distribution are equally important. Collective members are encouraged to actively participate in all three areas, with interest and talent determining the areas of greatest involvement.

Present collective members may move at anytime that new persons, because of their enthusiastic labours for the paper, be included in the collective. New contributors are automatically eligible to be voted on as editorial collective members, after participation in the production of an issue. Although we welcome all interested people to attend the weekly collective meetings and to voice their opinions, we feel that voting status should be held only by those who have demonstrated an ongoing commitment to the production of The Body Politic.

Two collective members, Jearld Moldenhauer and Hugh Brewster have been elected as co-ordinators for The Body Politic. As co-ordinators, Jearld & Hugh are responsible for answering mail, chairing meetings, doing store and out-of-town distribution, keeping treasury records, and co-ordinating layout.

Our readers will note that for the first time, this issue contains advertisements from commercial enterprises. After much discussion, the collective has decided to accept ads, exercising control over them by using the same procedure as in considering other submissions. We shall not accept ads we consider representative of businesses which promote sexism, or whose ads are exploitative in appearance. It is hoped that with the funds available through advertising, The Body Politic may soon be able to publish on a more frequent schedule.

For this issue: Collective members - Brian Waite, Kathy Pickard, Ed Jackson, Peter Lakin, Herb Spiers, John Forbes,

Alan Falconer, Paul Macdonald, Doug, Hugh Brewster, Jearld Moldenhauer

Contributors - Bill Mitchell, Donya Peroff,

Ken Elliot, Gary, George Hislop, Ian Young, David Newcome, Gerry Hannon

Photography: J. Moldenhauer



THE BODY POLITIC COLLECTIVE

# COMMUNITY FORUM

Dear Philip,

I just wanted to let you know what my reaction to your article entitled "High School Gays" was, and also what High School gays have been doing in GATE. (Gay Alliance Towards Equality.) Wow! What a fantastically right on message. Your personalization of the problem. High School gays is very highly developed.

(I am 17, gay, and in my last year of school, also.) I too have encountered much reaction in school to my person. Although it has not taken the form of open laughter as it has in your case... It still exists - sadly in the form of bullying - "you fag, queer, etc." - being called out while walking to school or in the halls.

Your feelings of isolation are so similar to mine and other gays (High School) that I know... It's like you're the only gay around, but we know that others like us exist. It's unfortunate that most High School gays are so super-closely and discreet. You need not feel so isolated when you consider that other brothers and sisters like me are going through the same agony.

I know that it is so demoralizing and easy to run away and hide - but this is one thing we should shy away from, we must face our oppression head on and organize to crush it.

I know that if I were to tell my parents about my sexuality I would most likely be evicted or very seriously repressed. It's very good that you don't consider homosexuality to be an abomination. GAY IS GOOD! Don't feel alone... that's exactly what sexual oppression is all about - making us feel like idiots and crawling away in some corner. The very fact of this letter indicates that you are not alone.

You are right - we must accept ourselves. To say in High School is the most "out" thing possible... for this is precisely where Gay oppression is most highly permeated by our books, teachers, and parents, and where the stereotyped roles of male/female are concretized.

So what we've done here in Vancouver is to bring some speakers from GATE to a High School to speak to several classes on Gay Liberation. As a result of repression and slow down of speakers on "controversial" topics into this school, Roddy Green and myself were on an open line show, one Thursday morning on one of the more popular radio stations and got a very positive response from callers. We plan to have other speakers from GATE into other schools.

It's so good to hear about what High School Gays are saying and doing in other parts of the country. Please try to get more articles into The Body Politic on High Schools if you can... this really starts to develop GAY SOLIDARITY which is most important to a new social movement like ours.

Yours for Gay Liberation  
Love, Stuart Russell,  
GATE, Vancouver

Dear Jerry,

I am sending more and more about your paper that gets me very mad. Each issue has been coming progressively worse. At first I thought there were internal difficulties to be dealt with and that time would show that the mistakes and misadventures were, in fact, just that. Unfortunately, it has become apparent by the third issue that these mistakes were intentional. Instead of asking you to change what you call it, I don't feel that "The Body Politic" is a gay liberation newspaper at all. Finally, I would suggest that you change the word "gay" to "gay males". I, as a gay female (and I am by my means alone in this), do not in the least feel excluded or unfairly represented by such papers. As a matter of fact, much of the

content profoundly offends me. If you at all want to confront your sexism, you might begin by realizing that men are not the entire world and they cannot speak for it. By only speaking for and about men and calling your sexual group as gay, you are excluding gay males who are pretending the word gay is exclusively male territory; or gay females do not exist, or gay females have the same interests, situation, and needs as gay males and therefore do not need to speak for themselves. In any case, I severely reared your paper claiming to speak for me.

Further, upon reading your three issues I grossly disagree with your concept of liberation. I will not attempt to speak for male gays as I try to say, at this point, what the liberationists all about, but the concept of liberation in your paper is certainly not mine. It's, after careful thoughtful discussion among gay males you said that your paper represents their idea of male gay liberation, then call your paper that. In my opinion your paper is not even that. It is not male, but it is not even that. (I am not sure if you have read any other gay men's newspaper or magazine I have seen.)

"The Body Politic" is rapidly becoming obsessed with its own place in the world, and the cult of the young boy, and revealing in the cramped culture of the male ghetto. The word and idea of liberation, as defined by the paper, are those which create a free atmosphere for the sort of objectification, self-manipulation, and questioning of internal sexual, no questions with consumerism and capitalism on the Canadian system of government.

"The Body Politic" is a gay men's paper. It is not a gay liberation newspaper. It is not a gay newspaper. It is not a liberation newspaper. I don't even think that in honesty you can call it a male gay liberation newspaper. In any event, as it stands now it is a lie. Please correct yourselves and move forward.

Holly Davis, 5124 72, Toronto

Dear Holly,

It is true that so far we have fallen short of the original vision to be a gay lib paper produced by an approximately equal energy output of both lesbians and gay males. That ideal, along with our hope to serve as a national gay newspaper, with contributions by gays throughout Canada, is not yet realized. Like any liberation movement, ours is struggling both to increase community and in the continuous work of introspective dialogue.

Nothing is to be gained by labeling T.B.P. a "gay males" paper. As you must realize, labeling stigmatizes the dynamic potential of everyone. We don't claim to speak for the entire world - not even for all gay males. In fact, when the paper began, it was agreed that only the editorials would attempt to reflect the opinion of the entire existing collective. All articles are signed by individuals. In our struggle, certain segregated groups and activities are necessary as a part of getting it together internally, but we believe the revolutionary vision must be shared by all people - not only among gay women and men, but among all people. A newspaper is not a bible - rather it should reflect the changing consciousness of everyone, especially of those who choose to channel their energies into the work of publishing a paper. It is our responsibility to keep the concept of a collective open to anyone who believes in the paper as a means of reaching out to all people.

Considering the paper is presently published bi-monthly (3 previous issues) by volunteer participation of interested individuals, it is our wish to make no general judgments about our vision. Specific criticisms about specific articles would be more to the point. We wish that you would have instead in condemning our effort had been spent in writing a more constructive analysis of our shortcomings, or an article contributing your thoughts and experience to the work of women and gay liberation. J. Moldenhauer, for TBP Ed. Coll.

Dear Body Politic

Ed Jackson. In his review of Dennis Altman's *Homosexual Oppression and Liberation* asks a question I should like to (partially) answer. "Can the reader," he writes, "name any homosexual novels which do not exhibit the aura of gloom and inevitable destruction Altman finds pervading such fiction?" Actually, there are many such novels. Especially valuable are E.M. Forster's *Maurice*, Ursula Zillinsky's *Middle Ground*, Hugh Ross Williamson's *A Wicked Pack of Cards*, Mary Renault's *The Charter*, Angus Stewart's *Sandyl*, Isabel Miller's *Patience*, and Gordon Merrick's *The Lord Won't Mind*.

Ed Jackson also writes, "What is needed is a mythology of love which speaks to our condition and expands the imagination beyond a grotesquely sentimental version of the heterosexual." I agree - but it's not necessary to manufacture such mythologies from scratch; they can be found in abundance in our traditional culture, in both religious and secular forms. Some of the best I've dealt with in Suzanne Lilar's excellent book *Aspects of Love in Western Society* and in L. Wilson Knight's *The Christian Renaissance*. To readers interested in exploring the psychological and cultural history of homosexual love, any one of these books is worth far more than shelves of crudely psychoanalytical nescapous. For a more contemporary and personal 'mythology', Dr. Paul Rosenfeld's *Homosexuality: The Psychology of the Creative Process* is as rewarding as it is demanding.

There is a profound homosexual tradition in our culture, one merely has to be conservative enough to rediscover it.

Ian Young

If The Lord Won't Mind is an example of the profundity of the conservative tradition in homosexual culture, then it is a tradition most to be feared. An artificially grafted "happy" ending seems little improvement over a "doom and gloom" one.

Ed Jackson

The following letter comes from a person who did a senior research essay on male homosexuality (entitled *Just People*) for a sociology degree at the University of Toronto.

THANK YOU

This is a thank you note, an apology and a confession all in one. It should have been said privately, but there are too many people involved, and this seemed the simplest way to do it.

First of all I would like to thank everybody who helped me with my research. Thank you for being so cooperative, patient, and kind. Thank you for receiving me not as a stranger but as a friend. Thank you for making me feel welcome at many times and for accepting me just as another human being, not as a researcher.

Many of you told me what it feels like to be gay. You tell me now what it feels like doing research about gay people. As you have gone through many phases in your lives, so did I. I have many phases while doing this study.

At first there was a sincere desire to know more about it, and an appreciation of the importance of it, where to find people, how to approach them. Then the unpleasant discovery that, even though I thought I didn't have any preconceived notions, I had absorbed them somehow, without even knowing I had them.

Then there were sleepless nights and days after doing with a splitting headache. And the feeling of guilt. What right do I have to go around asking people personal questions, only because I want to understand something? There are also helplessness, for the more I began to understand your problems, the more I realized how little one could do about it. At times it felt so heavy that I regretted ever having started it, and felt that there was no way I could do it. Also good times and a great deal of excitement, many mixed emotions, so many new people and experiences, so many lives that

touched mine! Then it was all finished, and the paper had to be written. Now it is done, but I involved countless hours spent in listening to the tapes, taking notes, going through the books once again, and writing, trying desperately to get across that it was just people I was writing about, just people.

- Heljo  
March 21, 1972.

FROM AN ANONYMOUS MEMBER OF A.C.T. (ASSOCIATION OF CANADIAN TRANSEXUALS)

For thirty years I have conformed to society's expectations of a male. My act has been good as I have become financially successful and have even married. However, I cannot keep up this deception any longer. For I have decided to live as a woman. Though I tried in the past not to admit it, I am a male who wants to live my life as a female. I am a transsexual.

Since my early childhood days I wanted to be a woman, yet for years I led the daily life outwardly as the man of my parents. For years I tried to find out how to become like myself and to talk with them about transsexuality. I was embarrassed by my desires and refused to contact "professional" until my wife threatened divorce. A psychiatrist confirmed that I was mentally and psychologically a female. I feel that the only way I can be divorcing me shortly and not have many friends who could even begin to understand what I am going through. How many people truly understand why transsexual men want to be women or transsexual women who want to be men? Has society or the medical profession any 'right' to deny us a sex change? I think not.

Luckily I discovered A.C.T. After several sympathetic telephone calls to Diana Dixon of this organization my days became brighter. For the first time in years I felt alive and part of the human race. I was not ALONE. I was not a prisoner of confinement in false lifestyles and the prison of my body are at an end. I can be as I always wanted to be. It's a new sense of freedom.

I would like the readers of this to come out and support A.C.T. at our Wednesday meetings so that you can know and understand us. We are part of the spectrum of the HUMAN REVOLUTION and we will no longer be overlooked.

Dear Panelists:

Many thanks for your participation in our Community Affairs program last night on "Homosexuality - Myth & Reality". I feel that of all the successful programs we have held this year, this was the most important in terms of sponsorship and content. If North Americans do not get rid of their many crazy hang-ups based on fear, greed and ignorance are all in for a very bad time in the future.

Without a doubt, last night's panel was one of the most courageous but one of the best we've had since 1969 and I never expect to see a better audience. I shall never forget the sight of those four hundred people, choosing people sitting pat, refusing to allow those hoodlums to break up that meeting. It was a privilege to have had you at the Town Hall.

Sincerely,

Jeanne Mayling  
Director, Community Affairs  
Toronto Arts Foundation





# \*\*\* news of the gay \*\*\*



## FASCISTS GAS GAYS

Toronto:

A Community Forum on the topic of Homosexuality: Myth and Reality at the St. Lawrence Centre Town Hall on May 4 was disrupted by several members of the right-wing Western Guard (alias the Edmund Burke Society) who shouted abuse and sprayed an anti-personnel gas at members of the audience, and in some cases directly into their faces, causing one person to be hospitalized. A brief scuffle ensued, in which a number of gays vigorously responded to the attack (one ominously wielding an inverted microphone stand) until the Guard's modern version of storm troopers fled. The incident dramatically demonstrated the kind of harassment homosexuals are subjected to in contemporary society. The discussions that followed seemed a bit of an anticlimax and made no systematic attempt to explode the many myths about homosexuality. Most of the questions were bland, but it was heartening to see several people making what may have been their first public statements as homosexuals.

The following are excerpts from a letter written by George Hislop, President and Director of CHAT, to the major newspapers in Toronto:

"The attempts by a small group of what has been described as the 'Lunatic Right' to disrupt a public forum on Homosexuality: Myth and Reality held last Thursday night at the St. Lawrence Centre, should serve as a warning to all thinking people of how dangerous these people are to the freedom our country enjoys...

The spraying of the entire audience with a dangerous and noxious gas was a criminal act, but one that typifies the mentality of this group...

The use of a gas was perhaps a sub-conscious desire on the part of these people to re-create the conditions that led to the erection of the infamous gas ovens of the concentration camps of Europe, where millions of people - members of minorities and dissenters from their imposed ideology - were sent to their deaths...

An attack on any citizen, in an attempt to impose a philosophy, political or otherwise, is a crime against us all. The gassing of that audience is a warning, not to be ignored, of what the future holds for all of us should these extremists of the 'Lunatic Right' ever gain acceptance or control in our country."

Moderated by Barbara Frum, radio and T.V. interviewer, the panel consisted of Kathleen Brindley, freelance journalist; George Hislop, President of C.H.A.T. (which co-sponsored the forum with the Community Affairs Department of the Toronto Arts Foundation); Pat Murphy, Vice-President of C.H.A.T.; Herb Spiers, of Toronto Gay Action and the Body Politic; Sidney Katz, of the Toronto Star; and A.K. Gigeroff, lawyer and research scientist at the Clarke Institute of Psychiatry. Despite the weakness of the format, the panelists were able to raise several valuable points and the evolving spirit of the evening was one of gay pride and a sense of gay solidarity. Perhaps the most interesting moment came when each of the four homosexuals on the panel talked of their personal experiences of coming out, and the reactions of employers and families to their sexuality. The Body Politic aroused considerable interest and was purchased by many of the audience as they departed.

Toronto: Liberal Party leader, Robert Nixon, was recently asked by a member of Toronto Gay Action to sign the petition, currently circulating around the country, demanding the repeal of the homosexual discrimination clauses in the Canadian Immigration Act. His reply was a curt NO!!!

Toronto: "This is not going to be a cantata of sorrow. The words gay and liberation are joyous ones, and although I am still working on my own liberation and for that of others, it is a joyous and wondrous experience."

These were the opening remarks of an address given by George Hislop, President and Director of CHAT, to the First Unitarian Congregation on Sunday morning, May 7th at 11 am under the title "Why Gay Liberation?" The auditorium was filled and the applause was warm and generous at the conclusion of the informative talk covering many facets of gay life and liberation. A coffee time and discussion group with questions and answers was held in the library afterwards with many people staying to inquire about books and other sources of information.

The service was under the chairmanship of Elgin Blair, a member of the congregation and a founder of both CHAT and the Unitarian Universalist Gay Fellowship which meets Sunday afternoon at 175 St. Clair Avenue West.

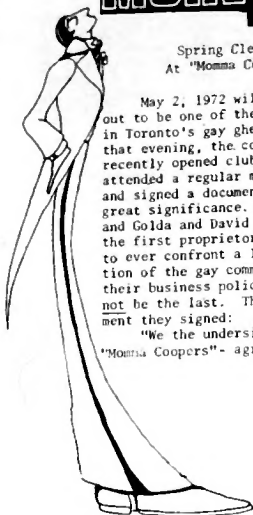
Toronto: On April 29th, that tabloid of yellow journalism, Tab International ran a story under the caption: "Spring--It brings out the Homos!" The account was of one, Orville Landreville, who was arrested in the High Park washrooms for gross indecency with a 34 year old man. Supposedly the accused pleaded guilty and was fined \$100.00 or 10 days by Judge Joseph Addison of Provincial Court. Herb of the Body Politic and Chuck Figaro of CHAT did a little investigating since Chuck is in court every day and knew nothing of the case. The results of the investigation revealed the following information: 1) a check with the Student Registry Department of the University of Toronto revealed that no student by the name of Orville Landreville was enrolled, nor was such a person enrolled at York University; 2) no such person could be contacted through the use of the Toronto Telephone directory; 3) a conversation with the desk Sergeant at police division no. 11 (in charge of High Park) uncovered the fact that no person named Landreville had been arrested for gross indecency this spring; 4) a phone call to the Parks and Recreation Department revealed that the park washrooms have only been open for the past two weeks, making it impossible for Landreville's case to have been heard in court by April 29th (the day of the report) since all arrests under such a charge are given a summons with a two week waiting period; 5) a canvassing of court dispositions for March and April at the Provincial Court Reporter's Office did not contain any record of a conviction of an Orville Landreville for gross indecency; 6) since the account reported that the accused pleaded guilty to the charge, according to the sergeant at the Reporter's Office, his case would have gone automatically on the docket of Court No. 22; but Judge Addison did sit on Court 22 for April; 7) a phone call to Tab itself elicited the clarification that the date of conviction was not possible since the newspaper's court reporter "was out of town," followed by an abrupt termination of the conversation. It's certainly not an exaggeration to strongly suspect that the entire account is, in the words of George Hislop-president of CHAT: "Pure Bullshit!" Our suggestion: Forget Tab!

Toronto: The Toronto Star carried a lead article entitled, "Police and homosexuals co-operate to stop offences in parks, subways" in section two on April 6, 1972. While trying to equivocate on the practice of police spying and enticement of homosexuals, the Star did note that while the police consider some homosexuals as dangerous, there has not been one policeman testify under oath that there has been a public complaint against gays in High Park-- scene of over 100 arrests last summer. Again on Thursday, March 30th, Alexander Ross, a Star columnist, in reviewing several alternate newspapers, made the following observation: "The Body Politic is Toronto's gay lib newspaper, a thoughtful and articulate bimonthly tabloid...." We commend Mr. Ross for noting that which needed to be said. Also, Marni Jackson, a Star literary reporter, in her review of Dennis Altman's Homosexual: Oppression and Liberation of Saturday, April 22nd, mentioned that a vehicle for gay liberation had been born in Canada through The Body Politic. It would appear that we are making our presence felt.

# MORE!!



# news of the gay



Spring Cleaning  
At "Momma Coopers"

May 2, 1972 will possibly turn out to be one of the gayest May days in Toronto's gay ghetto history. On that evening, the co-owners of the recently opened club "Momma Coopers" attended a regular meeting of C.H.A.T. and signed a document of potentially great significance. Murray Cooper and Golda and David Teversham were the first proprietors of a gay club to ever confront a large cross-section of the gay community concerning their business policies and they will not be the last. This is the document they signed:

"We the undersigned owners of "Momma Coopers" agree that our policy will be non-discriminatory toward gay men and gay women. Our policy will be that of total integration and equal rights; i.e.,

- (1) Appearance
- (2) Admission Costs
- (3) Escorts Not Required.

Our policy is that we will deal with any problems that are destructive to business or interfere with the rest of the clients, on a total individual basis.

- (s) Murray Cooper  
(s) D.R. Teversham  
(s) Golda Teversham

Witness: (s) George Hislop  
President & Director, C.H.A.T.  
(s) Patricia Murphy  
Vice-President, C.H.A.T.

Dated at the C.H.A.T. Meeting on 2 day of May 1972.

In short, the discrimination against women in "Momma Coopers" will cease as of the weekend of May 6 and C.H.A.T. members and others concerned with gay liberation were invited to investigate the carrying-out of the new policy. They will assuredly do so. It is undeniable that the owners showed commendable courage and openness in facing such a potentially hostile group. Whether it was a genuine change in attitude or an act borne of economic necessity need not detain us now, since in either case they have taken a risk. The spirit of co-operation has been initiated with one club. It is a good beginning, but it is only a beginning; there are many obstacles remaining.

It is instructive to look at the history of discrimination in "Momma Coopers" and its predecessor. "The August Club" changed erratically in its policies from (a) no women, to (b) women on Sundays (when business was slow) to (c) women any night, to (d) women "properly" dressed. "The August Club" closed, unlamented, "Momma Coopers" began with a policy of accepting women escorted by men, the men in question having to be hastily rounded up in the Parkside be-

low. A week later the same women were barred from entering, insulted and harassed by the police. (Rationale: "We just wanted a nice club," said Murray Cooper, "and we thought bull dykes caused fights and trouble.") CHAT called for a meeting, but there was no response. (The person who was contacted and who refused to discuss the issue has since been fired.) Finally the owners called CHAT and May 2 followed.

The gay ghetto, however, is composed of more than this one club, and the spirit of co-operation evaporates in connection with the "Manatee Club" on St. Joseph St., and the MAYGAY Club above the St. Charles. Women are not allowed in either place and neither has responded to probes. The 511 Club admits women, but with a persistent difference in admission prices. Women pay more and transvestites (men dressed as women) pay still more.

It would be unrealistic to say that the fault is entirely that of the proprietors. Some gay men are uncomfortable with women, and the particular nature of our oppression has erected and maintained this wall between gay men and women. They have misunderstood each other and were only too quick to believe the stereotypes: women were all aggressive bull dykes, and men were all vicious fairies. Proprietors, interested solely in making money and only marginally attempting to cater to their clientele, were able to offer expensive prices, poor decor, and insolent service, because we felt we had to accept any facility offered. Everything had to be hidden, therefore everything was a threat. Proprietors may once have interpreted the majority of their male clientele as not wanting women in the clubs at all, but it no longer possible to do so. The clientele is changing, their attitudes are changing, and the clubs must change, as "Momma Coopers" appears to have.

The Body Politic is not concerned with recommending one club over another, since there are many exploitative things about all the bars and clubs which are only partially alleviated by integration. Yet we ask the gays of Toronto to seriously consider the above information, if choosing a club to attend, and we direct a warning to the Manatee and the MAYGAY and the 511: we, the gay community of Toronto are the people who make your business possible. Unless you are prepared to listen to us, we may make your business impossible.

- Ed Jackson

London, Ont. At a taping session on the Law and the Homosexual, Deputy Constable William Thorpe and Alderman Paul York (both of London) stated that they were in favour of the Criminal Code Amendments that "legalized homosexual acts," they did not favour homosexuals trying to "solicit" partners nor did they believe publicly acknowledged homosexuals should be allowed to serve on the police force. Alderman York used the analogy that we shouldn't allow communists teach in our schools because they would subvert our economic system. However he quickly added that he didn't have anything against communists. Watch your cable TV station for the programme.

Torino, ITALY: Italy can now be added to the growing list of countries with gay newspapers with the publication of FMORI, Mensile di Rivoluzione Sessuale. Items in the first edition included articles by Italians radicals and translations of the work of Martha Shelly and Allen Ginsberg.

Honolulu, Hawaii: If Democratic Governor John Burns signs a piece of legislation, then another state can be added to the list of states which have dropped their sodomy statutes. But Hawaii's provisions go further: There is no solicitation or lewd conduct provision and the age of consent will be 14. It appears Burns will sign the bill. Ohio is also revamping its criminal code making homosexuality between consenting adults legal; however, it does not appear to be as liberal as Hawaii's.

East Lansing Mich: A new personnel rule barring job discrimination against gays -- the first of its kind in the U.S. -- was adopted by the East Lansing City Council on March 7, 1972 by a vote of 4 - 1. The ordinance, spearheaded by the East Lansing Gay Liberation Movement, reads in regard to hiring: "...and without regard to race, creed, color, natural origin, sex or homosexuality." Since this applies only to employment by the city of East Lansing, the East Lansing G.L.F. is now concentrating on expanding this to the private sector of the economy. The significance of this ordinance is that it was passed by a legislative body and is, unlike New York City's ordinance, permanent. San Francisco should soon be added to the list of cities having anti-discrimination ordinances against gays, pending signature by the mayor.

Toronto: GLAD DAY, a gay lib, women's lib, anti-psychiatry bookshop with a small cafe, will open in early June at 4 Kensington Ave. In addition to a selection of the best books related to these areas, GLAD DAY will stock many newspapers and magazines not previously available in Toronto. For further info. phone Jeard Moldenhauer at 364-6731

Sweden: A school's booklet, including articles on gay subjects, and the names and addresses of all the gay clubs in Sweden, was published in February. It recommends schools to contact their nearest club to get speakers for lessons on homosexuality.



# HOME AND ABROAD

**Homosexuality: The Psychology Of The Creative Process**  
by Paul Rosenfels, M.D. Libra Publishers, Inc. 1971. 169 pp. \$6.70

Herb Spiers

## SECTION I: A NEW ANALYSIS

After decades of neglect at best, or the sickness-sinful approach at worst, the literature on homosexuality, now burgeoning at a staggering pace, is actually marked by several works of merit. For too long, of course, the subject of homosexuality has been regarded as belonging to the sole purview of the psychiatric profession. As Thomas Szasz has noted in his pioneering work, especially *The Manufacture of Madness*, homosexuals haven't fared too much better under the reign of the post-Freudian psychiatric profession than under the supremacy of the Church of Rome. Anyone active in the Gay Liberation Movement is all too aware of the work of such contemporary psychiatrists and psychoanalysts as Irving Bieber (*Homosexuality: A Psychoanalytic Study of Male Homosexuality*), Frank S. Caprio, M.D. (*Variations in Sexual Behaviour*), Edmund Bergler (*Homosexuality: Disease or Way of Life*), Charles Socarides (*The Overt Homosexual*), Lionel Ovessey (*Pseudohomosexuality*), Lawrence J. Hatterer, M.D. (*Changing Homosexuality in The Male*), and many others, not to mention older practitioners such as Alfred Adler, Otto Fenichel, Richard von Krafft-Ebing, and that great benevolent pretender, defending homosexuality under the guise of Liberal tolerance, Albert Ellis.

Most of these authors have, in one way or another, departed from their Freudian ancestry by assuming, either explicitly or implicitly, that homosexuality is some form of neurosis, or in extreme cases, psychosis. Not even their intellectual progenitor, Freud himself, countenanced such a theory, as revealed in his already famous "Letter to An American Mother": "Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it can not be classified as an illness; we consider it to be a variation of sexual functions produced by a certain arrest of development." Today we wince at even these sentiments because - despite Freud's goodwill - there are too many theoretical and practical difficulties surrounding his theory of sexual development and, particularly, his understanding of homosexuality. Nevertheless, he did not begin with the prejudices and biases which underpin the works of the writers noted above. Yet, theirs is still the generally accepted view.

Systematic cracks began to appear in the monolithic wall of the sickness theory of homosexuality with the publication of Kinsey's statistical survey of sexuality in men and women. The high incidence of homosexual behaviour which he discovered in his male subjects sent shockwaves through both the psychiatric profession and the lay public at large. From 1948, the year of the publication of his first study (*Sexual Behaviour in the Human Male*), there began, ever so slightly, a questioning of the gen-

erally accepted psychiatric views regarding homosexuality. Donald Webster Cory, in 1951, published *The Homosexual in America*, which augured a more favourable approach to the validity of homosexual expression. He was followed by other works in the sociological field such as Ford and Beach's *Patterns of Sexual Behaviour* (1956), Evelyn Hooker's numerous essays and, in 1968, Martin Hoffman's *The Gay World*. Nonetheless, the psychiatric-psychologic-psychoanalytic professions still remained obstinate and clung to their various versions of the sickness theory.

AND



Alice Toklas, Gertrude Stein

Only very recently have increasing numbers of the members of these professions taken a different tack.

One such 'professional deviate' was the late Wainwright Churchill, whose *Homosexual Behaviour Among Males: A Cross-Cultural and Cross-Species Investigation* is essential reading for anyone interested in either Gay Liberation or their own homosexuality; as is Dennis Altman's, *Homosexual: Oppression and Liberation* which was reviewed in the past issue of *The Body Politic*. Both Churchill and Altman, in their different approaches, arrive at an important conclusion: a new theory of sexuality (particularly regarding homosexuality) is needed. Altman has

mind, the most insightful and penetrating piece of writing on homosexuality, and perhaps even sexuality, to date. His analysis is psychologically constructive, even within the confines of a psychologically repressive social environment.

## SECTION II: GROWTH-IDENTITY

Rosenfels' initial assumption is that the goal of "civilized living is to reach a state of contentment and happiness." However, departing from Freud, this happiness is not to be found by

"increasing the importance of the practical and adaptive aspects of living". Indeed, the individual must adapt and this requires psychic energies, but adaptation does not exhaust them; there is a "psychic surplus". This "psychic surplus" overflow can be channeled into the service of psychological growth which is, for Rosenfels, the foundation of happiness.

Psychological growth requires an "inner identity" on the part of each individual, and this identity involves two capacities: love and power. Since, for him, love is the ability to become attached to another and power is the capacity to control one's environment, two important points follow: the first, stemming from the nature of love, is that the "development of the capacity to make a romantic union lies at the heart of man's search for an inner identity"; the second, stemming from power, is the fact, which cannot be transferred to another, that "no animal save man has (the) obligation to provide for his own psychological health". Therefore, each person is a creative being; he is creative because only he can guide, direct, and struggle with his own psychological growth by understanding and developing his own inner identity. And, this identity basically results from each individual's capacity to become romantically involved with another human being.

But this creative psychological process is not automatic. A romantic union does not come from our genitals since masculinity and femininity, with their respective functions, are to be found in both men and women. While

## HOMOSEXUALITY

suggested that such a theory would "remove guilt from sex, disentangle it from utilitarian social ends, and dispense with negative attitudes towards sex not genital and homosexual." Churchill also recognized this dynamic when he noted that "homosexuality, like sin, does not originate in man's will to be destructive but in his will to be creative."

In his short, yet difficult essay, Paul Rosenfels, M.D. (psychiatrist) has provided such a new beginning into the psychologically creative aspects of sexuality. Because he has understood that each homosexual is a creator - to the extent that only he/she can determine the type of person they eventually will become - Rosenfels' book is, to my

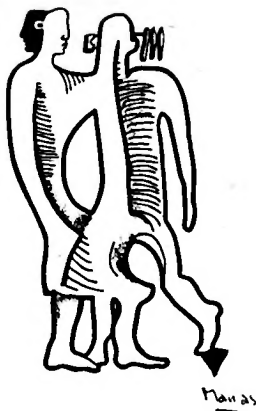
socially it may be the case that society assigns roles to be played and expects conformity to a heterosexual union, the real creative psychological growth of a person is not to be found in simply adapting to this norm. Through institutionalized pressures like marriage, society attempts to dictate a normal sexuality. However, this detaches sexuality from its psychological roots and makes it an external component subject to social rules and regulations. The strongest weapon which society possesses to undermine the creative identity of each individual is to assign gender roles. But, "living up to the social image of

continued



## PSYCHE CONT

what a real man and a real woman are supposed to be in society has little or nothing to do with inner identity." Society's assigning gender roles interferes with psychological growth and health because women are not necessarily psychologically feminine nor are men necessarily psychologically masculine in their inner identity; and since mating is the psychological joining of masculinity and femininity, the union between two men or two women is normal.



## SECTION III: CREATIVE SEXUALITY

Freud generally accepted the masculine and feminine gender roles which corresponded to those assigned by society. In terms of the nature of the other animal species, however, and in terms of supporting his view, Rosenfels has made the following observation:

"The need to idealize women, for example, has resulted in a great emphasis on the wearing of colorful and stylish clothes and the use of cosmetics, thus encouraging an exhibitionistic aspect which in nature belongs to the male. The devotional functions of men in accepting financial responsibilities for women, both within and without the structure of family life, is also a reversal of nature's mechanisms in which the female serves the power status of the male. When it becomes feminine to wear beautiful clothes, or masculine to pay the bills, society is showing its disregard for psychological mechanisms in favor of its own practical decisions about what masculinity and femininity should be. When men enter a growth process in which the finding of an inner identity is the primary goal, their increasing independence makes them intolerant of any aspect of identity which is not deeply rooted in their psychological natures."

Consequently, the account of homosexuality which Rosenfels offers, is placed within a context of psychological creativity, rather than one of mere adaptation, as suggested by Freud's theory of sexuality.

Thus, in regard to homosexuality, Rosenfels' framework asserts that a 'psychical hermaphroditism' exists in the human species. This Rosenfels calls a 'psychological polarity' which is biologically grounded and which serves the purpose of laying the basis for creative growth through an inner identity by investing 'feminine' and 'masculine' traits

in everyone as a means of establishing sexuality through one's psychological needs. Homosexuality is therefore valid since there is no fixed sexual goal to be reached, namely heterosexuality, as in Freud's theory of sexuality. Instead, the creative psychological growth that is based upon an inner identity, is, especially in modern society, most clearly visible in homosexuality. Since homosexuality implies refusal to attain a heterosexual orientation as dictated by society, the homosexual lies closer to the real problems of human psychological development. Because the automatic adapting nature of heterosexuality sanctioned by society is absent in homosexuality, the social-psychological conformity of a heterosexual marriage does not apply to the homosexual psychological experience. The homosexual's psychic life is not adaptive to socially sanctioned roles, but by necessity is, within a homosexually repressive society, creative and, as such, revolutionary. The homosexual, then, must discover through love his/her own psychological truth unto himself and in relation to another; and through the use of his power to follow the right of that truth in gaining his/her identity.

"The essence of the creative process," Rosenfels points out, "lies in the ability of the individual to separate himself from his psychic investment in adaptive matters, utilizing his surplus capacities for the pursuit of truth and right for their own sake". Whereas Freud accepted a homosexual component in all persons but did not build upon its psychological importance, Rosenfels argues that the only way to understand the masculine and feminine polarity within everyone is through the exposure of each person's homosexual component. Since "homosexuality equips human beings to challenge the artificiality of conventional patterns of heterosexual feeling and behaviour", Rosenfels believes that "it is the homosexual above all others who is in a position to search for an inner identity in the civilized world. Since his partner is of the same gender, he is a living testimony to the fact that romantic capacity is not necessarily tied to the automatic heterosexual patterns which society cultivates and guides." Thus, he rejects the idea of a goal-oriented sexuality or of a healthy sexuality outside the operation of love and power conjoined in a romantic union. And it is important to remember that

these two complements are not socially determined; they stem from each individual's psychological makeup. Rosenfels has therefore put the individual back at the centre of a theory of sexuality.

## SECTION IV: RELATIONSHIPS

The existentialist psychiatrist, Rollo May, has observed:

"In the environment it is right to speak of adjustment and adaptation. I adapt to the cold weather; I adjust myself to the periodic needs of my body for sleep. The critical point is that the weather is not changed at all by my adjusting to it. But in the world of human beings, the inter-personal world, the categories of 'adjustment' and 'adaptation' are not accurate or even helpful: the term 'relationship' is the right category. One can never speak of sexual adjustment as such. I think if one sets out to find sexual adjustment - adjustment in love - what one develops are only the techniques that could block the relationship between oneself and other human beings. One cannot speak of human beings as sexual objects... Once a person is a sexual object, you are not talking about a person any more. The essence of the relationship is that in the encounter both persons are changed. Relationships always involve a mutual awareness, and this already is the process of being mutually affected by the encounter."

Following this lead, Rosenfels' growth model discusses sexuality in terms of a subject-subject interrelationship. Since the question of sexuality is seen as secondary to the psychological growth and health of the individual, it is meaningless to speak of proper sex gender-objects because, as we have seen, the psychological dynamic at work is a striving for an inner identity in the lives of both individuals involved in a romantic union. As such, the gender identity of the two persons romantically involved is irrelevant to the concept of normal in Rosenfels' theory of sexuality. Actually, the concept of sexual normality is of no value since he emphasizes the personal psychological growth of each of the two 'subjects' involved in a relationship.

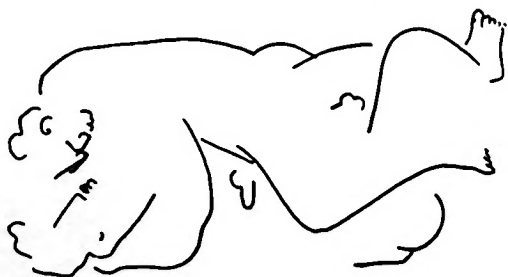
Sexuality, the fountainhead of Freud's psychology, comes to play a subsidiary role in Rosenfels' different view of the nature of things since "the tremendous overemphasis on sexuality in the civilized world is the direct result of man's attempt to force its expression into patterns chosen by society". In contrast to Freud, then, the important feature in both homosexuality and heterosexuality is not the choice of a sexual object or the sexual aim, but the nature of

continued

## FEMALE

•  
**L O W E R**  
•

## MALE



the relationship between the two persons involved as a means for personal identity and psychological growth; and in the end, happiness.

Finally, Rosenfeld's view of things accepts sexual difference as requiring no explanation or investigation. His growth model of psychology does not admit of categorizing persons in terms of objects of study. He writes:

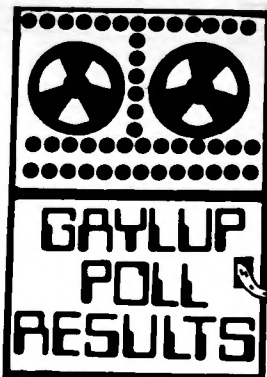
"The study of sexuality as a subject in itself is only an exercise in voyeuristic gratifications. Emphasis on the concrete aspects of sexual experience makes of sexuality an athletic exercise and arouses a hope of fulfillment that can never be realized in this way. Individual sexual development rests on the growth of the love capacities, and it is in this area that social conformity does its worst in maintaining the childlike status of individuals."

Each person, in this account, is a subject unto himself. Differences are therefore accepted as differences of distinct personalities, rather than conglomerates of a category such as 'inverts' or 'perverts'. This orientation is essentially based upon the view that man is simply not a driven creature, but is also drawn by the vision which he creates of himself. The significance between a sexual orientation which simply tolerates difference (such as Freud's) and one which accepts it, as does Rosenfeld, is that the former admits, indeed may require, a concept such as 'normal', the latter precludes it.

#### SECTION V: REVOLUTIONARY

The dust jacket for this book rightly proclaims that on the scientific level Rosenfeld's new theory of sexuality is as possibly a monumental discovery as Newton's revolution in physics. A careful and thoughtful reading of Rosenfeld's supports this claim, as my review has attempted to show. As a new theory of sexuality it is as ingeniously insightful as it is powerful, taking us much beyond, in regard to individual personality, the confining concepts of Freudian psychology, even considering all its vagaries and modifications. Speaking personally, and I expect my experience is not dissimilar to others, I have had moments of doubt, even tempered by my involvement with Gay Liberation, regarding the inherent beauty and dignity of my sexual orientation. This, I have no doubt, results from a socialized unconscious which, as of yet, is still not completely liberated from the adaptive aspects of living in a sexually repressive society. On a personal level, then too, Rosenfeld's work can reassure every homosexual that his/her sexuality is self-liberating, and hopefully, albeit in the future, liberating for heterosexuals as well. Dennis Altman has, within a political context, noted the revolutionary implications of homosexuality. The psychic dynamic of that revolution has now been added:

"The romantic spirit of man develops revolutionary implications when the sense of individuality it brings leads individuals to alter their relationship with their adaptive world. Behind the social prohibitions against homosexuality lies a deep concern over the private and separate status it confers on the romantic capacities. In a homosexual romance love and power are released to find their own destiny." In such a way, therefore, each homosexual is a creator, as is every other person-- but so much more so for homosexuals in contemporary society. \*



The results are in! The scores have been tabulated! In an effort to obtain feed-back from the readers of "The Body Politic", the last issue contained the Gaylup Poll with a series of questions designed for your opinions on this gay newspaper. The response was overwhelming. Because of the thousands of replies it became necessary to feed all the information into our computer, which we affectionately call "BIG C". After this was done, all the results came pouring out in complex graphs and charts with tons of data for easy analysis. Because of the volume of information it became necessary to exclude some of the data. But here are some of the more significant and pertinent results.

Of all the vegetables named as disliked by homosexuals, "parsnips" were cited most often as unfavourable. It is important to note that in comparing this statistic with a very exhaustive and extensive heterosexual survey of 13 males, undertaken by the "Better Straight Than Great" Committee, it was found that only a very few responses in the "Disliked Vegetable" category mentioned parsnips. Without question, it can be deduced that these respondents have obviously latent homosexual tendencies. In the "Favorite Fruit" category, bananas won an astounding victory next to other homosexuals of course, followed by ripe melons running a close third. This unquestionably verifies the suspicions held by Dr. David Reuben in his book, Everything You Ever Wanted To Know About Sex, But Were Afraid To Ask.

Of those responding to the survey, 57.9% were gay males, 10% were gay females, 21.1% were bisexual (see article, "Myth of the New Homosexual" this issue), 5.1% were straight (one of whom said he liked sex with broads), 2.6% didn't know what they were, and 1 response each from a zoophilic and 1 from a mannequin, who complained bitterly that our newspaper was unjustly biased against mannequins.

By and large the overall impression of our readers toward "The Body Politic" is favourable with such modest write-ins as "The Body Politic is an important and tremendously significant venture. You are engaged in courageous pioneering work. Keep it up!"

Unfavourable criticisms were by far in the minority, and as with any minority are therefore unimportant. One person disliked our use of non words

such as "headitorial", "gaylup", etc. He will be pleased to know we have retrofitted from the use of word collages... Many, many readers, both male and female volunteered to write articles or work in some capacity on the newspaper, but unfortunately all these people inadvertently forgot to sign their names or phone numbers on the form.

A Fashion Page was one of the features most requested by the readers for future issues. It is obvious that some people have spent considerable time thinking about this subject as one Mimico piano mover writes in: "Informed moderns toss around the terms homo and deviate as casually as they dress. Which is to say, they believe the adage that clothes make the man (or woman) and forget that man makes the clothes? Right on! And a Cooksville truck driver writes in: "Suggestions should be made as to distinctive gay gear. I for one waste a lot of time wondering 'Is he or isn't he?' It would be a great help if gays wore identifiable articles of clothing or jewellery." Hmmm....

Another issue which raised a lot of comment was the controversy over the nude young man featured on the back page of issue #2. Most readers seemed in favour of nude photographs, but their decision we fear was clouded by their responses to the young man in question. "Thought he was gorgeous!" wrote one. "Hunky and Delicious" wrote others. "Those who object to tasteful and artistic nudes should join the Catholic Legion of Decency" writes a Mr. B. Reynolds of Hollywood. Others found it much less than obscene. L. Snowden of London wrote in "The photograph was just tacky. As a result its purpose was neither aesthetic nor masturbatory!"

Many of our readers made a special effort to respond to the Gaylup Poll, not only in checking off answers but others took the time to write their own comments underneath. In actual fact 33.4% of these people complained that the paper was too serious, lacking in variety and unimaginative. This is one of the main reasons we have treated this survey in a lighter vein. However, "The Body Politic" would like to take this opportunity to thank those who did respond and to assure those people that the collective has considered seriously all criticisms and suggestions for improving the paper. Most readers (a surprising 88.5%) were quite in favour of advertisements in "The Body Politic" and partly as a result of your voice being heard, issue #4 contains "non sexist" ads on an experimental basis. Feel free to let us know your reaction to our new advertising policy. Similarly, nearly half of those responding requested more personal experience articles. In issue #4 these people may be pleased to see we have included a number of feature articles of this nature. Finally, 14.8% complained that the paper was too hard to get hold of. For these people, please see the listing in this issue for your nearest outlet. Thank you readers, and please continue your correspondence with us in order to keep improving "The Body Politic" to make it YOUR Gay Liberation newspaper.

by Doug

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i love walking. i mean, i'm a hope-  
less addict and, after slogging through  
our recent winter's impedimenta, the  
slightest hint of warmth and my nose is  
pulled this way, that, in the immediate  
thrall of each new scent; my legs



stretch into the  
full pace of the  
incurable walker;  
i whistle a few  
bars of the walk-  
ers' 'internat-  
ionale'; i close  
my eyes and....  
breathe.....

'hall-o-o-o-  
pussy!'

bands of pressure pulsed in my head  
and i felt my ears draw back: the  
sound of the hunter had cracked against  
my skull uncaringly scattering, into  
the midnight hour of the evening, the  
now-fragmented thoughts - of my first  
meeting with some of the people in-  
volved with The Body Politic; of what  
i could possibly write that would be  
relevant (or even of interest) to gays -  
and of my personal motivation in this  
matter of writing for a gay liberation  
paper. we had all adjourned to gross-  
mans for a quaffing session after the  
meeting and, at midnight, like some  
collective cinderella, we said our  
goodbyes and took our diverse ways  
into the night...all a little high  
and 99% gay.

'hall-o-o-o-...pussy!'

the words ricocheted their intrusion.

'ptew! ptew!' i spat, shouting, 'i  
spit on you,' wanting to cry from help-  
less rage. it was spring, all right,  
and with it, lumbering out of his  
winter's quietus, emerges The Beast:  
slack-bellied (from an atrophying sen-  
suality); limp-pricked (a result of  
over-indulgent abuse). an irresis-  
tible creature, surely, as he belches  
his nose-pinching blasts of souring lust.

"i'll walk with you," john smiled at  
me, "i live your way."

i had been enjoying our walk and our  
talk and now remembered the young man,  
very drunk, who had approached john  
and me for a 'touch', which in itself  
was acceptable, but what was not accep-  
table was his almost condescending  
assumption that, since john and i were  
'obviously' a male and a female, we  
therefore had to comprise a heterogen-  
eous couple...what else? since he had  
likely been thoroughly socialised to  
believe that life's guiding motivation  
was: me, male...you, female = we fuck  
= everybody happy, yes?

'hall-o-o-o-...pussy!'

hear it? siren call of the divinest of  
all creatures: the male heterosexual  
clever enough to have been born with a  
cock that was thereafter purist in its  
taste for cunt, with no margin allowed  
for deviation! from this stringent  
'norm', and as a 'walking-female-femin-  
ist-heterosexual, i have had it up to  
my bored ears with suppressive societies  
that encourage such arrogant supposi-  
tions.

'hall-o-o-o-...pussy!'

tiresome tormentor, lascivious lothario  
of the night-time, trumpeting his  
sexual categorisations while cloaked

"hall-o-o-o-  
pussy!"

behind the protection of darkened build-  
ings (come out where the sun can reach  
you). once, in another lifetime it now  
seems, i believe that i wanted these  
'attentions', that they were balm to a  
very-bruised spirit. but my face would  
always be hot with embarrassment and  
anger that my privacy was being so dis-  
regarded. but what does he care if his  
advances fasten on a gay or non-gay  
female. she was female, wasn't she and  
if she claimed to be heterosexual she  
was his (by divine right somehow) and  
if it happened that she was a lesbian -  
we all know what a 'les' needs, don't  
we? a proper stuffing by a real  
man. yeah. thus, with possessive pre-  
sumption he randomly bellows out his:  
'hey, chick, let's you and me ball/hump/  
fuck' or, 'look at that set o'cans/ass!'  
-- and so forth, through the rest of his  
dreary repertoire.

'hall-o-o-o-...pussy!'



what did i tell you? and i silently  
shout: 'how would you like it if, every  
time you went outside your door, it  
seemed, you had to resort to earplugs  
to immunise your private self against  
whatever new vocal delights The Beast  
might decide you were simply dying to  
admire him for? or, how would you like  
it if your harassment-awareness was  
heightened to the verge of paranoia. so  
that you had become suspicious of every  
male that barely looked at you? or had  
dared to speak to you...whatever his  
reason? and, it always somehow seemed  
that this harassment was your fault...  
or why would you be:

- walking alone in this district - a  
female - ; or
- walking alone - at this time of  
the day/night - a female - ; or
- walking around - dressed like that  
(skirts too long/short; sweaters  
too tight/loose; breasts fettered/  
unfettered) - a female - ; or
- born female.

when awareness recently began to clear  
the miasma from my inner sight, my feel-  
ings at first were intensely (at times  
almost murderously) hostile, and i was  
incredulous to realize that i (a 'liber-  
ated' person) had been duped for so  
long, many times despairing that lib-  
eration was, after all, simply part of  
an up-dated vernacular of the same old  
rhetoric. enlightenment has brought  
with it a profound sense of isolation -  
my continuing heterosexual orientation  
filling my mouth with the acrid taste  
of ambivalence. it has also brought me  
an expanding empathy for anyone who is  
the innocent object of our society's  
coercive attitudes.

if i could experience a surge of vio-  
lence (that at times exploded into  
heavy verbal altercations with The  
Beast's representatives)...if i often  
felt doubled over from the weight of  
an impossible suppression...i was now  
beginning to appreciate the misery and  
the sharp edge of the ostracism endured  
by the female gay who has wittingly  
renounced the heterosexual bias of  
society's rigid indoctrination - not to  
mention her rejection of the most  
sacred of all the myths: motherhood.  
is it really possible?

'hall-o-o-o-...pussy!'

he's back. the 20th century's version  
of henry viii: females are for having  
male babies, or it's off with their  
heads.

i sometimes wonder if i might have opted  
for being born a male hetero - if i had  
had a choice - or, failing that, why not  
as a female hetero who would be bliss-  
fully blind in her adherence to The  
Beast's creed? well, why not? if it  
isn't possible to assume the position  
of master in an unequal situation, the  
role of the slave does have its compen-  
sations: you're clothed...housed...fed;  
sometimes fucked...and many times screwed.

this has not been intended as a diatribe  
against all male heterosexuals, but is  
definitely an indictment directed to  
ward anyone (gay/non-gay/male/female)  
who gives credence to The Beast's  
lowering, however unconsciously...the  
impact of society's unacceptable label-  
ing or every aspect of civilised  
living is equally wounding whether done  
with a deliberate hand or not.

oppression is olympic in its choice of  
victims, and it's clear to me at least,  
that gay liberation has a great deal  
in common with female liberation and  
perhaps a mutually apt motto could be:

let the cocks and cunts lie where the  
unique expression of each individual's  
erotic nature wishes to flow...and not  
where stultifying prick-ism has thus  
far decreed.

DONYA





# THE

Aleister Crowley, The Master Therion, The Great Beast 666, the man the newspapers called 'the wickedest man in the world' and 'a man we'd like to hang' - 'black' magician, poet, artist, mountaineer, womanizer, homosexual and prophet: his occult works are now enjoying something of a revival, but the man and his writing are still generally under-rated or dismissed. But Crowley, as well as being one of the most bizarre personalities of the 20th century, was an important minor writer, a consistent ethical philosopher, and one of the first modern artists to deal unashamedly, even exultantly, with homosexual eroticism.

Crowley's family had been members of the Plymouth Brethren, one of the most rigid and puritanical of English Protestant sects, and even as a child, Crowley rebelled against them. When he was discovered reading a book on snakes, his father flung it out of the window - because a snake had tempted Eve. Once, during a family gathering, a pompous uncle asked Aleister if he knew 'the names of the two bad kings'. 'No, I don't,' answered Aleister, wearily. 'Smo-King and Drin-King,' grinned the uncle. Amid the laughter, Aleister reminded him of the third bad king, 'Fuc-King'. The Plymouth Brethren were horrified.

Young Crowley's intellect was no less developed than his sense of humour and at the age of six, when a relative showed him how to play chess, he was able, after playing one game, to beat his instructor. He had a brilliant but checkered school career: he used to like older boys to play at enslaving and tormenting him, and was expelled after being (wrongly) implicated by one of the periodical anti-homosexual purges. When he returned home, his mother screamed at him, 'You're not a human being. You're the Great Beast prophesied in Revelations.' Years later, he came to believe that, symbolically, he was the Great Beast, and referred to himself as such.

As a youth at Cambridge in the late 1890's, he fell in love with a young fellow student who acted in college theatricals (sometimes in female roles), and he later referred to this affair as the most uplifting experience of his life.

'He despised women,' wrote one biographer, 'and likened his need for them to a drug addict's need for morphine.' This was in sharp contrast to the idealism of many of his homosexual relationships. It was at university that Crowley began to explore several of his later interests: in occult magic, in writing, in drugs, and in mountain climbing. (He was to become an expert mountain-climber and set records in England, Europe and the Himalayas.)

Crowley's magical system is involved and difficult, but is basically different from orthodox mysticism or religion. While a mystic is bent on destroying images and symbols and subordinating himself to God, a magician conjures up and strengthens images and seeks to gain human control over supernatural forces. With this as his aim, Crowley involved himself in various occult societies including the Golden Dawn (which W.B. Yeats also joined) and his own A.A. ... One means of Crowley's inspiration was sex, and 'sex-magic' (especially with men and boys) was an

important part of Crowley's occult practices. Some of these have been described by Jean Overton Fuller in her book *The Magical Dilemma* of Victor Neuberg. 'Crowley,' wrote Daniel Mannix in *The Beast*, 'lost no time in establishing (homosexual) relations with any young man with whom he was living,' and these liaisons often involved magical erotic rites.

Crowley was part of the Edwardian and Georgian reaction to Victorianism that was springing up in new sects and religions and a new outspokenness about sexuality. Edward Carpenter had theorised that the homosexual or 'Uranian'

# GREAT

type was a precursor of a new evolutionary phase in man; Crowley saw himself as an embodiment of two sexes in one person - an equivalent of the ancient androgynous seers, a herald of a new religious-sexual age whose doctrine would be 'Crowleyanity'!

For all his posturings and extravagances, Crowley always maintained his great and schoolboyishly wicked sense of humour. When a matron asked him once what women's college would be best for her young daughter, he solemnly recommended 'Radclyffe Hall' (the well-known lesbian novelist). When he was living in Scotland under the name of Laird Boleskine, he took a credulous Swiss visitor on a 'haggis hunt' which ended in the guest felling an ancient and decrepit ram. He once horrified a rather prim army officer who was visiting him by retiring to take a heroin injection and then uttering high-pitched shrieks through the keyhole.

He even indulged his sense of irony by writing a fine collection of hymns which was published in 1909 under the title, *Hail, Mary*. The edition was destroyed when the publishers discovered who the author was.

But even Crowley's jokes often had a serious purpose as well - to puncture and deflate with laughter the rigid composites of conventional morality and to introduce a sense of the ambivalence, the fun and the mystery of life.

As well as his novels, stories and books on magic, Crowley wrote a number of books of poems, many of them of high quality, and quite a few of them blatantly erotic, including those that deal with gay love. Most copies of his scandalously homoerotic books *White Stains* and *Bagh-i-muattar* were destroyed by His Majesty's Customs in 1924, but a few of the poems have been reprinted in J. Z. Eglinton's *Greek Love* and Brian Reade's *Sexual Heretics*. The following poem is among his more conservative works: At Kiel

Oh, the white flame of limbs in dusky air,  
The furnace of thy great gray eyes on me  
Turned till I shudder. Darkness on the sea,  
And wan ghost-lights are flickering everywhere  
So that the world is ghastly. But within  
Where we two cling together, and hot kisses  
Stray to and fro amid the wildernesses  
Of swart curled locks! I deem it a sweet sin,  
So sweet that fires of hell have no more power  
On body and soul to quench the lustrous flame  
Of that desire that burns between us twain.  
What is Eternity, seeing we hold this hour  
For all the lusts and luxuries of shame?  
Heaven is well lost for this surpassing gain.



# BEAST

The Great Beast spent his last years in an English boarding-house. According to one writer, his daily intake of heroin in those years rose to eleven grains - 'enough to kill a roomful of people'. He died in 1947 at the age of 72. His last words were, 'I am perplexed.' At his funeral, his ecstatic 'Hymn to Pan' was read, occasionally interrupted by cries of 'Io Pan!' from some of the devotees.

Crowley's mission had been to place Man at the centre of the mysterious universe, to have man live for himself and love as he wishes, in full control of a heightened and intensified consciousness. He was a colourful character in the great tradition of English eccentrics, and the world was a much duller place when he'd taken leave of it.

In one of his manifestos, he wrote:

Man has the right to live by his own law -  
to live in the way that he wills to do:  
to work as he will:  
to play as he will:  
to rest as he will:  
to die when and how he will.

Man has the right to love as he will:-  
'take your fill and will of love as ye will  
when, where, and with whom ye will.'

'Love is the law, love under will.'

Ian Young



★ voice

untalked, we lay knowing;  
the very souls, of our  
screaming touches.

★ I as I

remember the beginnings of madness,  
and revelation  
and describe sensations  
long breaths  
in a tiny cage

I

try  
to describe it all  
in masses of little words  
each an odd meaning symbol  
say that I am self-centered  
say that I am the center

I find

no sense in the patterns  
other people calculate  
there is no meaning  
beyond voice  
no touch  
beyond arms  
eyes do not exist  
for distant objects  
all roads remain un-charted  
but the fears are known  
and I can describe my face

★ I was given a peach

by my lover

it made me so very young

★ Ken Elliott

★ love season

we reach to touch  
just as dawn  
breaks us.

we lean to hold  
just as grounds  
give water space.

we bend to kiss  
just as winds  
blow us apart.

love's seasons high  
at our once magic bound.



★ something happened  
he opened my eyes  
and I saw  
our world  
our world of teeth  
in his mirror  
I saw our reflections

something happened  
he doesn't understand  
I opened my ears  
and heard noise  
I heard my own voice

the world bears our teeth marks  
I cannot go back  
show enthusiasm ...  
contentment  
these I now lack  
apart  
we are different lovers

travellers  
touch is gone  
something happened.

Inside  
healthy  
turned

Is spl  
she di

✱ march pain

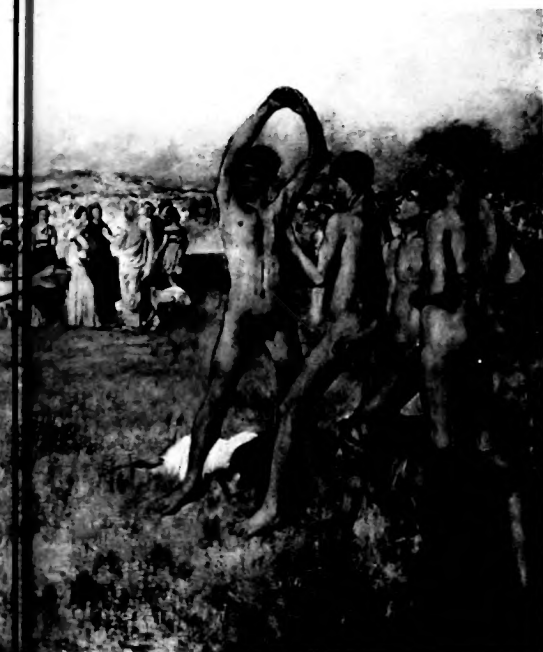
it's raining.

my heart sleeps

forgetting it 's tears.

✱ Paul D. Robertson

with eyes unopened  
strain to barely touch  
the very skies  
of your love.



-Edgar Degas

(Heart, blood corpuscles & tendons  
dangle from the stars of the world.  
Spittle bubble on the window  
& things private &  
things red & purple) go by.

Kathy Pickard

An there's a growing silence  
between my Mother and I  
As theories change while  
she lies deep away from all  
she could have been.

# Honi Soit Qui Mal Y Pense

A boy of fifteen,  
he wore a jacket, dark shirt, wool tie,  
his bright eyes studying earnestly  
Androcles and the Lion  
in the Shavian alphabet...  
His friend, a few years older,  
blond and bundled in overcoat and scarf,  
carried a flute  
as they sat at the next table  
of a cafe in Toronto.  
My friend knew the younger boy  
and I asked her who they were.  
'He used to be nice, ordinary kid.'  
she said; 'Then he met him - Brett.  
Brett took him to Montreal,  
did things to him...I don't know...  
they're fags...you know...Music Room types.'  
When they left, they were laughing,  
planning how to spend Brett's paycheck.  
I noticed they'd written in Shavian  
all over the serviettes.  
That's what corruption does for you.

Ian Young

## SEPTEMBER

remembering  
your last  
renaissance smile  
flowering  
across the windy street  
and  
realizing  
that i  
had come  
to say goodbye  
like  
autumn

John Forbes

## The Words

Six A.M. The party guests have all gone home.

I read his letter  
(handed to me by our friend):  
"drunken" he says (but too right to be),  
honest, quiet, typed on school paper and  
folded crooked:

"I'm very glad I met you"  
and  
"someone who likes you for YOU  
and not for your body" (OK I smile).

He likes only girls he says,  
his tendencies are  
in a "thigh-breast" direction.

Yet sitting behind the desk in my room  
at six o'clock,  
the letter in my hand,  
I picture his quiet face,  
slightly crooked, laughing,  
beautiful I think.

Dawn, a milky light.  
Books. Shadows.

Again I read the words;  
again and again my eyes drop to the paper.

Ian Young

# Liberation begins at home

One of the biggest problems for a homosexual coming out of the closet and confronting the fears which have so long incapacitated her/him is the communications gap with the parents. I think the alienation and oppressive solitude which many of us have experienced begins with the failure to tell those supposedly nearest to us of our gayness. Such a basic thing cannot be shared, we convince ourselves. How many gays have said, "But it would kill my mother!" or "They couldn't take it!", and rationalize their own fear under the guise of filial compassion. Yet what constantly amazes me is how basically positive many people are in reacting to the knowledge. Do we not often underestimate a parent's stamina? It is time that the knowledge was shared and revealed for more than acceptable and the more than acceptable and beautiful thing it is.

I wanted to tell my parents for another important reason: it represented the removal of an important block to the development of my self-confidence and personal identity. I decided to do it by letter. Perhaps you will say, "But that is impersonal communication. Why didn't you confront them, talk to them face to face?" I had initially wanted to do so, but my last visit convinced me this would not be the wisest thing. Such confrontations often result in words spoken in haste, in anger, frustration or shock which would only be regretted later. This way, it was possible for them to think about it without the need to react instantly to a challenge.

I do not advocate it as the only method. Each situation, each family is different and you must choose the way you think best. Because I am completely independent of my family, there could be no possibility of retaliation, economic or psychological. But it is wise for those still living at home and dependent in some way to foresee that it could be crudely used as a weapon. This factor must be weighed against the benefits of revelation in choosing a time. I can only say that it must eventually be done, if we are ever to dispel the miasma of silence and guilt and fear which has infected our lives unnecessarily.

I have tried to edit the letter to remove irrelevant personal references and I have juxtaposed sections of my mother's reply throughout to give some sense of dramatic immediacy. In general the response will be seen to be one of initial shock and sadness, followed by an attempt to come to terms with the realization of tremendous ignorance on the subject and culminating in a tentative acceptance. I am confident that reservations can now be removed through further letters and talks.

Frankly I have been hesitant to publish the exchange, since it appears to expose a private matter in a harshly public way. But I do it in the hope that it will be of some help to others concerned with this immediate problem. The challenge of re-education is vast. Why not begin it at home?

The letter begins above.

Ed Jackson

or  
dad, I have something to tell you...

Dear Mother and Dad,

It is regrettable that this letter has been put off so long, but at least it should make an impact. It has not been easy to write (certainly a big reason for its delay) but I hope worth the effort.

First of all, you are quite right that I was not happy in F..... on my last visit. The important thing is why. I have changed many of my attitudes lately and I want to be as open and frank as possible. Some time ago before I went to Europe I wrote a letter explaining some of the reasons why I could never live in Anytown and how my life is so different from yours and the people you know. I didn't explain everything in that letter; I want to do so now.

I think I first have to mention some changes in ideas which have occurred in the past few decades, ideas which many people of my generation (in particular) share but which are not unfamiliar to others, including people of your generation. They concern the family and the raising of children. When you were growing up, it was understood that a young man's goal was to find the 'right' girl, marry, settle down and raise a family. A young woman's goal was to find the right man, marry, settle down and produce children. A man had to be the wage earner, the one who worked, while the woman had to stay home, work for nothing as the housekeeper and nursemaid. If she got employment after completing school it was only until she married, at which time she was expected to give it all up for 'wifely' duties. Now more and more people are asking if we all need do this any longer. We don't have to populate the world, because it is already too crowded. There are quite enough babies now; many more will mean a population crisis.

Sex is something which most people, particularly older people, do not like to talk about because it is considered dirty or immoral or just embarrassing. Yet everyone is concerned with it and everyone needs it to varying degrees. People now realize that we can enjoy it without needing to validate it by producing children. They have no reason to feel guilty and if they are intelligent and careful, then birth control methods can prevent unwanted children or shotgun marriages. This allows both people to fulfill themselves in other ways if they so desire.

I think I may have told you once I would never get married. You perhaps still harbour the hope that I will do so and produce more grandchildren. That, however, will never be. As you might have guessed, I don't really think marriage is necessary and I'm not particularly fond of children (that, of course, doesn't prevent lots of people from having them anyway.) But more important is the fact that I have followed a different path. I have several women friends who are quite dear to me, but they are just that; friends, companions, but not lovers. They do not arouse in me the same feelings which men do, and this is because I am homosexual.

*\*As you must know your letter gave us the biggest shock of our lives. It makes it very difficult to know what to say to you, as we are very unhappy about it. We have thought about it a great deal and have shed a good many tears over it.\**

I don't know how much you know about such things, but I want you to try to understand a somewhat different world of which I am a part. Homosexuals are people (both men and women) who love others of the same sex. No one really knows why and perhaps it doesn't matter. Aside from that crucial characteristic, they are like everyone else. There are many homosexuals but it is kept hidden because society says it is a bad thing. It is not a bad thing, but homosexuals or 'gay' people (as we call ourselves) are often made very unhappy when they are taught to think it is. They keep to themselves because no one understands them and they think they are alone in the world. They are afraid to tell their parents and friends for fear of rejection and ridicule. This was true in my case. I knew I was different very early, but it took a long time to understand in what way.

I knew I didn't think as the 'typical man' did, so it worried me.

*\*We didn't know you were so unhappy and that you had a feeling you were different. Why didn't you talk to us about it? Maybe we could have helped you.\**

Some male homosexuals think they aren't men because they do not fit easily into the stereotyped mold of 'maleness' so they look to the only other example of behaviour immediately evident and try to imitate women. They may thus begin to acquire some of the socially conditioned mannerisms which we call feminine. But now I realize that most of the external behaviour we label masculine and feminine is learned, modes which society defines for us and demands we adopt. A homosexual man is still a man and a homosexual woman is still a woman, in as much as these classifications are relevant.

I didn't meet anyone like myself until University, where I had my first and most intense love affair and I was happy for one marvellous period. When I came to Toronto I met the man who is now my lover, the person with whom I am most compatible. Most of my other friends are 'gay' but certainly not all. Those heterosexuals whom I consider friends know of my sexuality and it makes no difference to them.

*\*Aren't you afraid of getting "V.D.", living so promiscuously?\**

(continued next page)



Does this surprise or shock you?

#1 certainly am not happy to know you are a homosexual. I know very little about it I am afraid. I never heard much good about it. I know I do not understand it. I would certainly like to talk to someone who could really explain it to me so I could understand you better.\*

I hope not because it shouldn't. I am happier now than I have ever been. Perhaps now you can see why F..... is not really the place for me. It was the scene of my unhappy years in many ways. The unhappiness, I want you to understand, had nothing to do with you two. I had as comfortable and good a family as anyone has a right to expect. It, more than anything, gave me the stability to survive the unpleasant times. I have wanted to tell you all this for some time, and I have had some vague notion you were already aware (was I right?)

#4 I thought once crossed my mind that you might be that type of person but I hastily put it out of my mind as I couldn't think anything like that could happen to you.\*

I had planned to tell you on my last visit, but somehow the situation was never right. I was miserable because I was so surrounded by the family-child environment which suffocated me. Although my brother and his wife and their group fixation with child-rearing is a little boring, I wouldn't dream of condemning it. However, I felt called upon to act a role that was false, by people who didn't show a desire to even consider my differences.

Small towns are not very tolerant of homosexuality. Most homosexuals leave for large cities where they are accepted more and they can meet other gays. I would not be able to live there now, but I will always love the city and the country to visit (in the summer!) When I lived there I thought I was quite a solitary being, but later visits have revealed this is certainly not true. (Although I didn't know it then, I later discovered that even your old family doctor was gay).

Who told you our family doctor was gay? I had heard it about him, but he didn't broadcast it like you fellows.\*

I told you on the phone that I was writing for a newspaper. It is a Gay Liberation newspaper, called *The Body Politic*. I am sending you two issues to look at.

We got your papers today. I really do not know what to make of them. I really think some of the articles are downright vulgar. Do you have to be vulgar to get your ideas across?\*

I am also involved in two Gay Liberation groups in Toronto. The organizations are trying to change laws, fight job discrimination, social oppression and psychiatric ignorance. It is all part of a larger revolution in sexual attitudes and behaviour; women's liberation plays a big part and is closely allied with our cause.

It is a very queer cause you are fighting for, believe me.\*

It is all very exciting and rewarding for me. It has made me feel glad and proud to be homosexual.

I hope it will not be otherwise to be the parents of a homosexual. I am going to send you some writings on the subject so that you can understand it more. If you have often felt a gap in communication between us, it has only been because of the apprehension about your not understanding. You can do as you please with this information. Tell anyone you think is interested and open-minded. Please realize there is nothing to hide.

#1 haven't told anyone. I do not intend to.\*

I want no child in that family to suffer the conspiracy of silence and fear that I experienced.

I will be curious to discover your reaction to all of this.

#1 must have taken a lot of courage and thought to write it.\*

Perhaps a few things are clearer now. I hope they are. Don't hurry with an answer. Think a bit about it, read a bit about it. Don't, certainly, worry about it, however strange it may seem at first. I consider myself lucky to have parents like you two, and I'm confident I won't be disappointed in that feeling.

with much love,

Ed

#1 I have just been reading your letter again. I guess I must be getting to understand your way of life better, as I can read it without getting all upset, so as long as you are happy and it doesn't interfere with your getting work, we have no right to condemn your way of living. I hope you will feel free to write us as the big obstacle between us has been removed. I will be very glad as always to get your letters and to hear how your cause is progressing.\*

## WHERE TO BUY the body politic:

### CANADA ONTARIO TORONTO

University of Toronto Bookroom  
York University Bookstore  
Times Square Books - 369 Yonge St.  
Olympia Books - 587 Yonge St.  
Book Cellar - 730 Yonge St.  
142 Yorkville Ave.  
Lichtman's News Depot - 112 York  
S C M Book Room - 333 Bloor St. W.  
Soper Store - 341 Bloor St. W.  
Varsity Books - 324 Bloor St. W.  
Volume One - 427 Spadina Ave.  
CHAT Centre - 58 Cecil St.  
Glad Day - 4 Kensington Ave.  
Yellow Ford Truck - 39 Baldwin  
The Book Centre - 657 Yonge St.  
Mama Cooper's - 530 Yonge St.  
Roman Sauna Baths - 740 Bay St.  
The Blue Jay Club - 336 Pape St.  
Club 511 - 511 Yonge St.  
The Manatee - 11a St. Joseph St.

### HAMILTON

McMaster University Bookstore

### WINDSOR

The Book Centre  
- 340 Ouellette Ave.  
Community Resource Centre  
- 3210 Sandwich Ave.

### WATERLOO

University of Waterloo Bookstore

### OTTAWA

Ye Market Book Shoppe - 97 Clarence  
The "Store", Uniceentre,  
Carleton University

### QUEBEC - MONTREAL

Sauna Aquarius - 1183 Crescent  
Librairie d'Avant Garde - 226 est,  
rue Ste-Catherine

### BRITISH COLUMBIA - VANCOUVER

Vanguard Books - 1208 Granville St.

### USA

#### NEW YORK, N.Y.

Oscar Wilde Memorial Bookshop  
291 Mercer St.

#### COLUMBUS, OHIO

GAA - Rm 311 - Ohio Union  
1739 N. High St.

#### NORFOLK, VIRGINIA

Clear Light - 117 College Place

#### CAMBRIDGE, MASS.

The Red Book - 91 River St.

#### WASHINGTON, D.C.

Earth Works - 1724 20th St. W.

#### SAN FRANCISCO, CALIFORNIA

Modern Times Book Store  
- 3800 17th St.

### GREAT BRITAIN

#### LONDON, ENGLAND

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240 Camden High St.

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# QUEBEC

## MONTREAL

Front de libération des Homosexuels  
2065 rue St. Denis  
Tel. 843-4425

Centre de la Femme, F.L.F.  
3908 Metana  
Tel. 523-3260

Community Media  
535 Vigier E.  
Tel. 849-2351

La Ligue des Jeunes Socialistes/  
Ligue Socialiste Ouvrière  
226 est., rue Ste. Catherine  
Tel. 861-3018

Clinique des Jeunes  
3658 rue Ste. Famille  
Tel. 843-7885

Ligue des Droits de l'Homme  
3411 rue St. Denis  
Tel. 844-2815

## TORONTO

### GAY DAYS IN MAY

Friday 12 May  
JAMES DEAN MEMORIAL HOP  
'gidget goes gay'  
Holy Trinity Church  
9PM

Tuesday 16 May  
SPECIAL CHAT MEETING  
58 Cecil St.  
8PM

Wednesday 17 May  
Gay Youth Presents  
COFFEE KATZSCH  
58 Cecil St.  
8PM

Thursday 18 May  
The Body Politic Presents  
DENNIS ALTHAM  
author of  
"Homosexual Oppression and Liberation"  
58 Cecil St. 8:30PM  
Sunday 21 May  
POT LUCK DINNER & MOVIES  
58 Cecil St.  
phone 964-0653 for more info.

Netcal Tel Laurier 8PM

## ONTARIO

### TORONTO

Community Homophile Association of Toronto  
58 Cecil St. Toronto 130  
Phone 964-0653 (24 hr. Emergency Service)  
Community Centre 58 Cecil St.  
Meetings: Alternate Tuesdays at the Centre  
next meetings: 16 May, 30 May, 13 Jun 29 June

Rochlinic-Rochdale, Bloord'Huron 924-8892  
Connection - drug info. & counselling, 24 hr.  
telephone service: 955-6100  
Crunch - alternate employment service, 26 Oxford St. 1131 Richard St. Rm. 105  
phone: 922-1580 or 922-1684  
Toronto Community Hostel - 191 Spadina Ave.  
phone: 925-9613  
The Artisans & Craftsmen's Co-op: 923-0944  
Free Stores - 252 Dupont St. mostly clothes  
phone 925-6223

Toronto Gay Action (T.G.A.)  
58 Cecil St. Toronto 130  
Meetings: Sundays (alternate) 8PM  
next meetings: 21 May, 4818 June  
Phone: Hugh Brewster 922-5787  
Ed Jackson 536-5036

Association of Canadian Transsexuals  
58 Cecil St. Toronto 130  
Meetings: Wednesday 8PM

University of Toronto Homophile Association  
S.A.C. Building, Hart House Circle, U.T. off.  
Meetings: suspended during summer recess

York University Homophile Association  
Meetings: suspended during summer recess

Gay Youth Toronto  
58 Cecil St.  
Meetings: Sundays 3PM

### OTTAWA/HULL

Gays of d'Ottawa  
P.O. Box 2919  
Station D  
Ottawa K1P 5W9  
Meetings: alternate Tuesdays 8/1,  
St George's Anglican Church  
Netcal Tel Laurier 8PM

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## ALBERTA

### EDMONTON

Gay Alliance Toward Equality (G.A.T.E.)  
Michael Roberts (co-ordinator)  
P.O. Box 1852, Edmonton

## BRITISH COLUMBIA

### VANCOUVER

Gay Alliance Toward Equality  
1131 Richard St. Rm. 105  
Phones:  
Regular Meetings: Med. 8PM  
Social Drop-In: Friday 8PM  
The Ephemerals  
21035 Richards St.

Women's Centre  
511 Carrall 684-3535

People's Defense Fund 733-3165  
Legal Aid Clinics 872-0271

Young Socialists 688-5924

Free Clinic  
1952 W. 4th 731-6929

Gay Activists Alliance  
P.O. Box 284  
Station "A"  
Phone (604) 685-4850 24hrs.  
Sundays 687-4939

## NOVA SCOTIA

HALIFAX  
Halifax G.L.F.  
P.O. Box 923  
Halifax, N.S.  
phone 453-4087

ANY GROUP OR ORGANIZATION  
who support the aims of Gay Liberation  
and wish to be listed on this page  
write to: Paul Macdonald  
% Community Page  
4 Kensington  
Toronto 40 Ont.

# "WHY DID YOU TELL ME?"

## COMING OUT

I hope that this article does not come out sounding like one of those "WHY I JOINED THE SALVATION ARMY AND DECIDED TO REPENT" kind of stories. This is simply my story about coming out, about coming to terms with my homosexuality. For what it is worth, I am not sure if it is very typical or not, or how it compares with the experience of a female homosexual. Perhaps one day there will be a similar article by a woman.

## TALKING

I will begin with the first time that I ever dared to utter to another soul the fact that I thought that I was gay. We had both taken LSD, but I do not know what significance that has to the whole story, except to say that the drug only intensified what I had been going through for so e time. At the time I thought that I was free of guilt about being gay, but I was fooling myself. My admission came as a sort of moral step and at the same time it was intentionally therapeutic. I had felt for quite a while that I was living a lie, and that disgusted me more, because I was always the one who was harping about honesty in relationships. I felt more paranoid about my hypocrisy than I did about my homosexuality. I knew in my head that there was nothing wrong with being gay and that there was something wrong with a society that tried to make me feel that there was something wrong with me. But still I hated myself and mistrusted myself. So, in actual fact, I opted for euphemism and accepted yet another lie. I said that I was bi-sexual with the hope of saving just a little face and not taking such a large demotion on that golden ladder of social status. This all happened while I was 21 and in my second year at university. JEAN-PAUL SARTRE haunted me and followed my movements around that campus for the longest time, at times I literally cringed at someone even mentioning existentialism.

Incidentally, that first person's response was rather aloof, sort of like I was now an even more interesting phenomenon which needed its clinical analysis revamped, but I am sure that it was because it screwed his mind and he did not know what else to do. This sort of reaction has happened more often than not, it is rare for someone to embrace you and be reassuring, and that was what I really needed then. A number of people became suspicious and asked, "Why did you tell me?". This kind of psychological interest only reinforced my feeling like a freak and perpetuated the myth in my head that the unusual is bad.

After that incident, it became progressively easier to tell people about myself. One of the harder parts was trying to tell friends that had been near to me for a number of years. Still I hung on to the euphemisms and forced myself to live an exclusively heterosexual life. School let out, I went home to find a job, all the while doing a damn good job of forgetting a problem that was not to be forgotten. By some mysterious quirk of fate, I ended up working in my home town as a street social worker, counsel-

ling teenagers, doing public relations with the pseudo-elite, and trying to write a report paper on the town and its problems and then to make recommendations to a commission on youth. Of course the problems of my sexuality had immediately to be shelved; because I believed that I would lose the job, and the project had to be protected, and my family had to live in the place, not to mention the very real possibility of physical violence. Oh, but I dreamed of raps. So, there I was, unable to solve my own problems, but supposedly helping others with theirs.



## ACTION

It was during this reprieve from facing the problem that I first made love with another man. And it was also during this period that I first fell in love with another man. Unfortunately, they were not one and the same, but that's the way it goes. Strangely enough, the guilt did not come down like I had expected it would; it came, but not because because I did such a thing. IT WAS BEAUTIFUL. All of the guilt came from not being able to be myself except in a tiny circle of friends.

The summer ended abruptly, everyone going this or that way, and myself being the first to flee. I wandered out to Halifax and back pretending to have a good time. All around Ontario lamenting the disruption of the past, and pursuing it and finding everybody into new things. Marriages and schools. I returned to the scene of the summer and saw some old friends and began making economic rationalizations to buttress the future. Gradually things got worse, and I had a shitty job, and noone that I could communicate fully with. Following Christmas and New Years, came the decision to leave and to go to Toronto. The most important thing about that decision was that it represented coming to terms with myself. The city held real possibilities.

## DESPERATION

So here I was, ready to do what I thought that I must, and all I did was to fuck around and waste a lot of time. I was too scared to go in to the dear old Parkside, or to a CHAT dance alone. Besides, that would have been to admit openly that I was gay, and something in my guts

still reacted negatively to that. I was strung out on social status and my own self image so that I could not see that I had nothing to lose. STATUS. What is status anyway, except the product and the tool of an economic and political system that I already thought to be corrupt and irrational. "They" had me where "they" wanted me, running scared, mired down in the bullshit, in the closet. People who are running scared make good ciphers and assembly line workers, besides, they are also good little consumers. Every day I figured things out one more time until insanity lurked too closely and I saw that status and economic security would not see me through. Empty and horny.

So, again, I took half a step, and it was the wrong one and somewhat degrading. All along I had thought that the best way to go about this process would be to get into something like CHAT or TGA, but that was too big of a step for the time. So I began to read the ads in fuck magazines. In desperation, I wrote letters to lonely hearts, and nothing much materialized except a few very lonely and messed up people. This turned me off, how could I liberate myself if I carried on furtive relationships with people who were not really interested in liberating themselves? What to do? I went to the CHAT office on Yonge Street, and then did nothing again for a long while. I had filled all of my time up with straight people so as not to be alone, and now I had to extract myself from some of it. After a few lonely and crowded weeks, I dragged my body to a CHAT meeting, then to a BODY POLITIC meeting and then to a TGA meeting.

## LIBERATION: A NEVER ENDING PROCESS

That is the story. I have come out, but everything was not instantly rosy. Just to go to CHAT meetings or TGA meetings and become sexually active, is not by any means to be liberated. If such a state exists at all in the absolute. But without being with these people who are at least trying, it would be a hell of a lot harder. In the demonstration last weekend, the Gay contingent was chanting part of a slogan that said "GAY IS JUST AS GOOD AS STRAIGHT", and I was surprised at how I first stumbled over those words. It occurred to me then that I was not as liberated as I would like to be. I kept forcing myself to say it, and at the same time trying hard to believe it and somewhere it finally clicked and I was saying to myself "YES, GODDAMMIT, GAY IS JUST AS GOOD AS STRAIGHT. GAY IS MORE THAN TOLERABLE, IT IS GOOD."

Just because you come out, does not mean that everything will be easy from then on. Liberation is a never ending struggle as far as I can see anyway, and it is hard enough for a heterosexual person to do and even harder for gays right now. Sometimes we get tired and seek out comfort, and after jumping a few hurdles, that comfort may seem like liberation, and I think that is what is meant when people talk about dogmatism. It feels good to be out, but not so comfortable.

WILLY (MARTHA) MITCHELL

# DON'T GROPE STRANGERS

(INTRODUCE YOURSELF FIRST)

This is a brief account of what's been happening with the police, and what you might do to avoid trouble in the coming weeks of warm weather.

Last summer we had numerous arrests in High Park, Sunnyside (the washroom near the Palais Royale) and in Queens Park. All these arrests were by plain-clothes officers and created many problems and much expense, both for the arrested and for the taxpayer. CHAT monitors every case that appears in old City Hall courts and the county court and we were able to help and advise all those that wanted our assistance. As a result of our court work, and the reliability of our trusty court worker, Chuck, we were able to compile statistics that show a pattern of arrests by certain officers that suggested an element of entrapment.

Following talks with senior police officers, it was argued that increased uniformed patrols would be used in these areas, in attempts to dissuade rather than entrap people, and fewer plain-clothes officers would be used. Having said that - I will add that these parks are not safe places to conduct your sexual activities!

What are your rights? You have probably read in American gay papers and magazines accounts of people being charged with soliciting, "lewd loitering" etc. These are American laws and vary from state to state. Here in Canada, there is no law against looking for a friend - go and have a coffee or a drink somewhere - leave the area and don't attempt intimacies on the spot. Don't grope strangers. You can discuss sex and sexual acts with anyone who is willing to enter into a discussion, but if you suggest performing any of these acts, and the person inquires of you: "Where?" - Say some place private (home, apt., hotel or a room at the baths) - never say "In my car" or "Behind those bushes" or "In the washroom" - for now you are counselling to commit a crime, and that's a crime in itself.

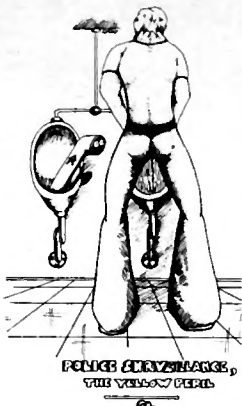
Although I have said it's no crime to look for a new friend, I should point out that if you have a previous conviction for a sexual offence (e.g. Gross Indecency, Indecent Act, Indecent Assault etc.) you cannot be found wandering or loitering in or near a park, beach, swimming pool, school yard or play ground. Last summer in High Park and at Sunnyside many people who were sitting in parked cars or on the benches on the grass, or wandering around, were stopped and asked if they had a previous conviction and their answer was checked out and if they had, then a charge of Vag. E (a summary offence) was laid. A few of these charges were dismissed, but some people were fined up to \$50.00.

## WHAT THE OPTIONS ARE

If you are arrested, call CHAT as soon as possible. We will explain all the ins and outs of the legal process, your rights and what the options are.

This is what will happen upon arrest:

1. You will be taken to the local division station.
  2. You will be questioned about yourself. You need only give your name and address; however, answer any reasonable questions - but do not discuss the alleged offence. You are entitled to a lawyer and make it clear that you will willingly co-operate when your lawyer is present. Report any case of physical or verbal abuse to us. The Toronto police have very good manners (with a few exceptions) and you won't be bullied or harassed.
  3. You will be given a blue slip of paper, telling you when and where to report for fingerprinting and photographing (if you are charged with Gross Indecency, an indictable offence) and what court room number at the Provincial Court (Old City Hall) and at what time to report for your first appearance. This is usually 2 weeks from the day of arrest and is usually in the afternoon (2 pm). You might be taken for fingerprinting and photographing right away. This depends on the arresting officers.
  4. You will then be released. All this can take anywhere from one hour to five hours. If you do not appear to have any permanent address or are from out of town you may have to put up bail (anywhere up to \$500.00) or sign a paper saying that you will have to pay a stated sum of money if you fail to show up. This is referred to as "your own bail."
  5. Be Cool. Although you will probably be charged with Gross Indecency, you may not in fact have committed such an offense. Let a judge decide that. Remember it is not against the law and never has been to "BE" a homosexual. Do not permit people to put you down because of your sexuality.
- Before leaving this topic let me say a bit about the contentious area of sexual activity in Toronto - the subway washrooms. CHAT has discussed with senior police officials the attitudes of certain police officers



toward prevention of offenses in these places, and of the tactics used to make arrests.

As a result of the talks, "No Loitering" signs have been posted in the washrooms, strips of metal have been placed between the rear walls and the side partitions to prevent contact at that point; however, the screens that we have asked for across the bottom of the partitions to remove the temptation to reach under a and touch a willing partner in the next cubicle, have not yet been installed. There are still dummy vents to observe you, the public, in what you believe to be the private place of a cubicle. This is not a private place in law, and therefore any sexual activity in a cubicle is illegal.

The police in plain-clothes are still checking the subway washrooms regularly, but the publicity in the press ("The Star" story and subsequent correspondence) and new tactics of warning people and taking their names, is having its effect as fewer people now seem to go there.

Here are some statistics for this year on the number of arrests and where they have occurred.

### January/72

6loor Subway 14 cases= 28 people  
Parkside Tavern 5 cases= 10 people  
All Gross Indecency

2 cases of Indecent Assault Male were reported. One case involved a 20 yr. old male with a juvenile and the other a 28 yr. old male, accused of making a pass at a 20 yr. old male.

### February/72

6loor Subway 11 cases= 22 people  
(2 of them juveniles in separate incidents, both 14 years of age)

2 cases of Indecent Assault Male were reported, both involving older men (age 56 and 41) with pre-pubescent boys. In one subway case, the actual arrest took place in a nearby restaurant, where the plain-clothes officers had followed the accused.

You will notice that there were no arrests in the Parkside Tavern and this is due in no small part to the management's posting of a warning

Continued next page





# "A Long Way ... to ... Thunder Bay"

After reading the article submitted to your last issue by a student from Scarborough I was moved to feeling sympathetic; however, if this person had considered committing suicide while living within subway-commuting distance of downtown Toronto, surely, he would be dead by now if he lived in Thunder Bay, Ontario. When driving into Thunder Bay one is greeted by a sign which reads "Welcome to Canada's Newest City"; it should read, "Jockville, National Headquarters for the Archie Bunker Fan Club". I suppose it's about time that people in this city realize that despite constant boasts of "Northern Hospitality" they are forcing many people into carefully camouflaged existences, or escape into the anonymity of large cities with their dominant 'hot car, housewife, girl-fucking, husband-hunting, gotta-be-a-man' ideals. The problems facing a young homosexual in a place such as this seem almost insurmountable at times.

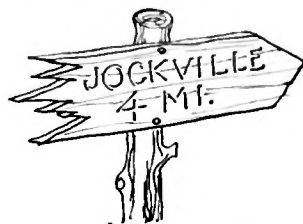
A few of my friends here, have managed to create beautiful relationships for themselves despite all the odds against them, and fuck, how I envy them. There have been so many times when I've sat down and thought to myself, "if only I could find a person in this city with whom I could build a loving relationship." In all honesty, if I desired it, I could be constantly associating with gays in Thunder Bay (I'm really not the only one!) and from this group I could find a constant companion, but, to be frank most gays in this city turn me right off. I suppose that this all boils down to the fact that I find it ludicrous being friends with another person simply because he is homosexual. Such 'friendships' are commonplace in Thunder Bay; however, if homosexuality is the only common bond, what is the purpose in being a back-stabbing hypocrite?

The main social centre for the "Gay's Gays" is B and B's house, a large, modern, suburban home with a console stereo and coloured television; an indoor jungle with ten foot plants, a cobra (plastic), tropical fish, turtles, and love birds, and a rec room decorated in the style of early high school gym, for drinking and dancing. B and B's has become an institution in Thunder Bay as well as a running joke for local gays. In utter desperation I have gone to parties there a few times in the hope that I might meet somebody; ah but alas, such attempts were futile. The parties always began in the living room where people sat around listening to the latest in elevator music while boasting of Toronto and Minneapolis tricks, and buzzing about the latest meaty gossip. After all this guffaw the party moved downstairs where one was entertained by pathetic Mae West imitations mingling with the strains of Englebert and Dusty. After hearing "now girls" and "dearie" about six hundred times, within half an hour, amidst an air of personal

attacks (which are never directed to the person) and "tacky" rumours, I began to wonder if this is what life in Thunder Bay truly held for a young homosexual. Being considered fairly attractive I constantly found myself under the watchful gaze of the other guests who were either trying to visually undress me or attempting to convey property rights on a lover with whom I might be speaking. I personally do not like B and B and their little social gatherings; thus, I feel compelled to avoid them. I do not think it's fair of other gays in the city to pretend friendship while slashing their guts out behind their backs.

There are very few young gay people out in Thunder Bay, as there is no safe and enjoyable place for them to establish their homosexuality, while meeting others with similar years and interests. As I believe that most gay kids are hiding as a result of intense fear, I suppose that like most others I will have to go elsewhere in search of someone to share my life with. Perhaps other cities do not hold great green pastures, but, I definitely doubt that my chances of finding what I'm searching for are going to improve in the future. Fear of approaching the wrong person; fear of being beaten by the "Jock fag haters"; fear of harassment against my family and friends; in all, I suppose, fear of being myself is keeping me secluded and lonely. It's a long way from Toronto to Thunder Bay, be thankful that you don't have to exist here.

-C.K.T. THUNDER BAY



## DON'T GROPE STRANGERS -con't-

sign and increased staff surveillance. The police now patrol this location in uniform and complaints have been reduced. However, the spy-hole is still in the wall and you never know if you are being watched. So again--do not touch anyone if you are in a public place, go someplace private.

March/72

Almost an arrest-free month, however one offense did take place on Sunday, March 19 in the Bloor Subway Station and 2 people were charged with Gross Indecency.

April/72

Nothing-Huray-We are making progress.

May/72

One offense so far. 2 people in a parked car on the Parkside parking lot. Charge-Gross Indecency. The accused maintain that they were only necking and talking, and this could quite probably be true. A judge will decide.

All these charges caused anguish and sorrow to the the people involved. Yes, I know, some of you are going to say they shouldn't have done it and I will write an article on that subject another time. In the meantime Be Careful.

One last word. If you are harassed by a police officer or referred to in a derogatory manner-such as being called or asked if you are a "queer" or "faggot" - let CHAT know immediately. You don't have to put up with any of that nonsense since your sexuality is your own business and no one else's. Make a note of the officer's number (it's on his cap badge) or the car number and the time and place. CHAT complained about officers on St. Joseph Street referring to citizens (and you are citizens) in this manner. The Inspector at #52 Division immediately issued orders to all the staff that this practice cease and he is anxious to hear of any officers abusing citizens either verbally or physically.

Next time-What Happens in Court?"

- George Hislop



The first Italian gay demonstration, Sanremo, April '72

# TWILIGHT TRAILS



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A column which endeavours to bring 'tastefulness' to the revolution... It combines the real with the surreal depending on your approach to life... as always, your views would be appreciated.

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ON RADICALISM: I was at the St. Lawrence Centre for the panel on Homosexuality: Myth & Reality, where the Neo-Nazi group of hecklers insulted gays and then sprayed the hall with pepper-gas. Two people were sent to the hospital as a result of having this gas sprayed viciously in their faces. The rest of us received reactionary insults which did much to affront our sense of gay pride. George Hislop in his rebuttal to the derogatory use of the term FAGGOTS responded instantly by calling the hecklers a group of MAGGOTS... Its a good choice of words: faggots versus maggots--I hope it's used more often... However, I was reminded in my anger once again of the STONEWALL RIOTS (the first gay lib demonstration) and to my own concept of radicalism: It's all well and good for us to be low-key and luridly liberal--but when the reactionary shit hits the fan, are we going to FIGHT BACK? ... If any of these hardcore reactionaries think that we are going to sit back like docile dykes and passive pansies--then they have sorely misjudged the lengths to which we as gay liberationists are prepared to go in our fight for GAY RIGHTS... There is serious talk of forming a GAY BRIGADE composed of gay sisters and brothers who will help us fight (if need be) for our rights. ... For I have reached the point in my liberation wherein there is no turning back... no respectable job, no hiding in closets for 'lost weekends', no attempting to appear 'like one of the straights', no double life style and no more hiding my gayness from family and friends... We as gays must unite and stand together to defend our sense of GAY PRIDE from any oppressors... Can you dig it???

\*\*\*\*\*

SUSPECT GAY OF THE MONTH: (or reputations die at every meaning) This time it's the Wm. WRIGLEY Company for that old candy-counter cruising standby--JUICY FRUIT GUM... Many lines like "I could tell what he was from his hot wanton JUICY FRUIT breath..." could be written on its merits... It could also be the impetus for your next bumper-sticker party...

TARZAN CHIEFS JUICY FRUIT...

\*\*\*\*\*

FOOD FANCIES: With Spadina Ave. as the core, the area surrounding the CHAT centre abounds in interesting food trips. Start at Dundas Street and work up (you may not find TRUE LOVE but you'll certainly be well fed). 1) SWITZERS--fine Jewish food. 2) SHOPSYS--interesting pastrami. 3) UNITED BAKERSIES DAIRY RESTAURANT--great green salads (\$38 Spadina). 4) ROMANIAN HUNGARIAN FOOD SPECIALITIES--candy and marzipan made with HONEY (17 St. Andrews St.). 5) PERMUTARS BAKERY--surreal buns and tempting danishes (175 Baldwin). 6) LOON FONG YUEN--better than Chinatown and cheaper (393 Spadina). 7) THE NEW TEL-AVIV--authentic Israeli. 8) KENSINGTON MARKET--just plain 'unreal'.

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SIGN OF THE TIMES: Have you seen the new bus on Toronto streets called TIGHTASS?... Well it has to be seen to be believed--and in bright red letters no less... we may not have a streetcar named desire, but then again how often do you see a bus named TIGHTASS... Also to this list should be added the brandname of a toilet I once cherished; 'CLIMAX' was the name (and Flush me TARZAN the game)....

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ACT: The Association of Canadian Transsexuals meets in the CHAT centre every Wednesday evening at 8 PM... They cordially invite all members of the total gay community to attend and support them at these meetings... For further information contact Oiaanna La Monte via CHAT 964-0653...

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ON THE EPHEMERALS: Have been in contact with Ruby Tuesday who is taking the West by storm in pigtailed and seamed nylons... Rube reports that the rest of the EPHEMERALS seem to be scattered like seeds of desire... FLEURETTE DU MAL and PASSIONATA VON CLIMAX are down in San Francisco taking a pineapple poll and are planning a grapefruit revival for the natives... BABY JANE HUDSON (we speculate) has become a lost, stolen or mislaid article... A recent photo shows her 'liberating' the Eiffel Tower and screaming to the locals 'give me FREEDOM or give me TRUFFLES'... MADAME WOV reports that her term paper will deal with 'electrical theory'... It is entitled 'AC-DC CAUSE AND EFFECTS OF WIRE PULLING AMONG B.C. LINEMEN'... Sounds like highly 'charged' speculation! (Wonder if Readers' Digest would care to reprint it?)

\*\*\*\*\*

HOW MUCH IS TOO MUCH: (more makeup hints for macho-magnificence) It seems we started a trend last issue. Rumour has it that the cosmetic counters at Eaton's College Street were literally besieged by 'butchies' wanting to purchase our suggested eye high-lighters... so to further this trend, here are a few more hints for you 'hockey savages': ...Dazzle your lids brighter than the Stanley Cup with a smearing of scintillating silver eyeshadow (a final festive touch as you 'play the season off')... Add to this a few lurid touches of Canadiens (cheeky-blush) red and you'll soon have a following of 'players' clamouring to put their skates under your bed anytime... When fruit shopping in Kensington, be sure to mellow your eyes with some banana yellow shadow. This way you'll be sure to be taken for 'one of the bunch'... Follow this up with a few sprigs of golden forsythia in your coiffure for demure Spring dazzlement... Remember, let taste be your guide and the 'Avon Lady' your true liberator....

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QUEST: The Quest reports that they have 'lowered' prices on their food menu... you can now have meals for two dollars and under... The Quest 665 Yonge St. ....

GENERAL IDEAS: The General Idea folks have put out a magazine called File with the help of a L.I.P. grant... it's the Life Magazine of the DADA generation. It's full of delightful items like the CLICHE GUILD OF CANADA and MISS HONEY'S DIARY... PASCAL (who is often found 'entertaining the troops') is featured photographically in true SCENIC wonder... this fine magazine is not to be found on your local newstand... however, I'm sure that some dream merchant will have a copy... Androgynous kisses from Twi... keep up the fine madness.

\*\*\*\*\*

STOLEN KISSES: Just as we were going to send the FBIs. own J. Edgar Hoover the EPHEMERAL CUTIE OF THE YEAR AWARD... he up and died on us... Oh well, perhaps we'll just award a POSTHUMOUS PERT-IE PRIZE and leave the closet flushing and the vulgar excesses to the 'popular Press'...

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...This will be my last 'toronto' column for the summer... As you read this I will be off to the West Coast for a vacation... During that time I will be Vancouver Rose, your Dogwood delight... and shall do my best at reporting on Western Ephemerism to gladden your Eastern hearts...

til then  
PROFUSE PANSY-PETALED  
KISSES

*Twilight Rose*  
TWILIGHT ROSE

"Marriage is a most unnatural relationship on a permanent basis anyway."

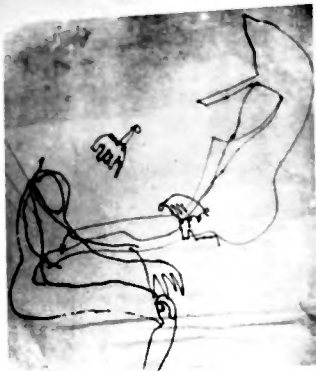
George Sanders-actor  
d. April 26, '72.



TAKE HOME MENU

new mailing address  
TWILIGHT TRAILS  
%SCARLETT O. HARLETT  
58 Cecil st.  
Toronto 130 Ont.

a recipe for true liberation from  
UR Rosenkavalier HOCKEY CLUB...



In western society we have certain norms which nihilate the actual experience of the person. Most homosexuals are aware of the sexual norms which nihilate the truth of his actual and inner sexual realities.

Another form of experience that is unacceptable is that of the so called mentally ill. The mentally ill's experience of what is real/unreal, inner/outer, and their way of thinking is considered as abnormal. The schizophrenic becomes oppressed as "sick" - I use the word schizophrenic as it is the word given to me for my own illness. What that person speaks is not considered for she or he is sick. Their "poetical" and "illogical" form of reasoning is stamped out as is their experience because they are not living or reasoning with the norms given by our man made culture.

In primitive societies, as pointed out by Ruth Benedict, some of these people become diviners and important members of the community making decisions in their non-linear manner.

The homosexual has not limited her sexual experience to the norms of society and she would be far closer to the truth if she didn't limit herself to linear thinking and to the reality-unreality, inner-outer space definitions provided by western society.

Reality being what you see, hear, feel, taste with the five senses. Unreality - inner vision - seeing what is not there; hearing voices which come from no person seen with the physical eyes; feeling and touching what is not in the physical world. There are even people who taste and smell what is not there. They eat small amounts of food yet show excellent health - to the surprise of scientists.

The experience of travel into the universe and outerspace while aware of your surroundings is possible. This kind of mind travel may overwhelm the subject so that she loses reality awareness and actually travels to other places. These are actual body feelings which are out of the realm of what is defined by our culture. Another sensation is that of buildings, ceilings caving in or lowering to the point that one is crushed to a pulsar or is in the space of a pulsar. Time can become "before the beginning of all creation". (That is an essay in itself) These are some of the experiences that are locked up in institutions, especially when all reality is lost. These should be considered valid experiences to have.

If these and many more worlds were accepted we would have mystical and

"odd" psychological manifestations. These manifestations would open up new forms of reality. We would lose our roles and take on divergent personalities to add to our human experience. Our bodies would take the form of anything we wanted, even, if desired, such forms as manifested by Kafka's hero in the *Metamorphosis*. Our minds would be ever changing. A new epoch would come with the changing of minds both personally and collectively. And they would be ever changing in themselves.

As for some of the ways "schizophrenics" express themselves - the most prominent are: Van Gogh, Franz Kafka, Mary Barnes, Dr. R.D. Laing and me. But society has locked up the majority of "schizophrenics", or is trying to force upon them a linear reality through drugs. Even their silence is not accepted and is put behind hospital doors.

If the average homosexual were not to limit his/her mental experience and understanding, the schizophrenic gay who is socially, psychologically, chemically and sexually oppressed would be freer. We would live in a world of spontaneity and maybe of outer silence (outer being physical). Of course we may see a lot of gaiety.

We could commune together in that realm where all things are possible. It might be like one soaring LSD trip. The experience of an LSD trip being vividness of colour, and bodily expansion etc. these phenomena are close to that of a schizophrenic. The drugs given them tranquilize the very brain centres that LSD activates.

Communion would relieve for the "schizophrenic" the evils of their "madness" such as suicidal tendencies and dark days, for there would be understanding which sometimes means silence. We would gain control of our lives. For example, if the schizophrenic herself becomes discontented with her experience she could see a "psychiatrist". You a "psychiatrist" and "break out" at the same and alternating times. Or she could have in her possession her drugs to take at anytime outside of hospital doors.

If you expand your mind experience and try to comprehend the gay "mentally ill", I am sure her "peculiar" world would give new light to our liberty. She may speak in an abnormal manner, but she must be heard for the benefit of all. Let us come together.

Anyone interested in further discussion of this article or of your own experience, please write to:

Kathy Pickard  
137 Woodbine Ave.  
Toronto, Ontario.



## HELP US!

### REACH THE PEOPLE

ASK YOUR BOOKSTORE, DANCE CLUB, TAVERN, SAUNA, OR BOUTIQUE TO SELL THE BODY POLITIC!!!

WRITE OR PHONE:

THE BODY POLITIC  
4 KENSINGTON AVE.  
TORONTO 2B, ONTARIO

Co-ordinators:

Jearld Moldenhauer  
364-6731  
Hugh Brewster  
922-5787



THE WORLD

THE

AROUND

GAYS

THE

*[This section contains a dense grid of small, illegible text, likely a directory or list of names and addresses.]*

# THE MYTH OF THE NEW HOMOSEXUAL

In his now famous article 'The New Homosexuality', published in the December '69 issue of Esquire, Tom Burke begins by saying: "Pity: just when Middle America finally discovered the homosexual, he died." According to Burke, the public is finally prepared to minimally tolerate and even sympathise with the traditional stereotype of the homosexual, someone they conceive of as a "curio shop proprietor with an uncertain mouth, wet baset eyes, a Coppertone tan and a miniature Yorkshire, who lives in a white and silver Jean Harlow apartment, drinks pink gin, cooks Boeuf Bourguignon, mourns Judy... and masturbates while watching televised swimming meets."

The queen is dead says Burke, yet long live the queen, for from the perfumed ashes has arisen a phoenix: the new homosexual, a guiltless child of the counter-culture in bells, beads and body-shirt who believes that "Over The Rainbow" is a place to fly on 200 micrograms of lysergic acid diethylamide."

But in so eagerly shovelling dirt on the corpse of the old queen, (an eagerness which perhaps betrays the fact that the corpse still lives,) Burke has thrown up several other myths and stereotypes that are as potentially insidious as the one he is attempting to bury.

The first of these is the myth that homosexual equals male homosexual, as his 'new homosexuality' does not encompass female homosexuals. The place of woman in the vision of the new homosexuality is that of a modern, trendy variant on the old 'fag-hag'. In the words of one of Burke's female interviewees: "I think I prefer gays... They laugh more, they are such groovy dancers, they know clothes." She continues to recount how one of her gay friends often goes shopping with her, "...and he thinks of colour combinations that I never would. And he certainly isn't a fairy. Last summer he was a lifeguard..."

## "BIS ARE GROOVIER"

She also goes on to say that "some of these guys that you think of as gay are really bi (bisexual). They lean more towards boys than girls that's all." This is a theme that is reaffirmed throughout the article; the new homosexual does not hate women, he may even be bisexual. In truth there may be less fear of women, and a larger incidence of bisexuality at present among gay males than in the past. Moreover, bisexuality may be an ideal norm, as some maintain, that gay liberation should strive towards.

Yet too often the word "bisexual" is employed as the great euphemism for 'homosexual' by those whose relationships with the opposite sex have extended no further than high-school necking parties or other brief unhappy encounters. Under this fashionable liberal label, they can avoid the stigma of 'gayness', and put off the often agonizing reappraisal of fully coming out. If we wish to create a sense of gay community we must rid ourselves of these euphemisms. Even true bisexuals, (however many exist) should realize that the gay side of their dual nature involves as much oppression for them as for avowed homosexuals.

From here we can proceed to examine the largest myth of all, that of the new homosexual himself. Pity: just when Mr. Burke discovers the new homosexual we find that he is largely a fantasy. Just as few older homosexuals fulfilled the

anyone who is sufficiently trendy to patronize the Manatee must necessarily be 'liberated'.

In reality the Manatee is the most resolutely sexist of all the clubs, especially in its policy towards women - or lack of it. Women are forbidden. While 'new' homosexuals are not supposed to dislike women, it seems that few of them feel comfortable with women who are also homosexual. To see women embracing and showing affection for each other in a parallel yet slightly different context from their own, often brings to the surface all the feelings of self-loathing and contempt for each other that have for so long plagued gay people.

"Dyke dislike" among gay men, (even young, 'hip' gay men) is symptomatic of the great split in the gay community, or more precisely the ghetto non-community. The gay ghetto has for the most part functioned only as a kind of pseudo-community, a marketplace based on sexual barter, and as such has not encouraged interaction between the sexes. This division results from our oppression and is then furthered by our own attitudes, when we see each other as nothing more than sex objects. Gay community can only be fostered by encouragement of the empathetic bond that exists between gay men and women.

## "GAY COMMUNITY"

And if gay community is our goal, why must we continue to ape heterosexual life-styles? Granted, the counter-culture 'cosmetic revolution' gave us greater freedom in dress, manner and patterns of behaviour. Yet now many of those patterns have become fixed and dogmatic, and as inculcated with sexual role playing and repressive attitudes as the larger culture. As Jill Johnston states in her "New York Times" Book Review of February 20, '72: "The counter-culture has produced its most important bastard and is itself being exposed as an integral part of the system challenged by the gay revolution. In this sense the true counter culture may be now defined as the gay revolution."

If indeed the gay revolution is the new counter-culture, we should evolve our own culture and life-style free from the strictures of traditional female/male behaviour and the jargon and shibboleths of the hetero-freak culture. Instead of looking outward for our collective and individual identities we must look inward and to each other, and then assert gay culture as a potent and creative force in society.

-Hugh Brewster



Boys in the Band stereotype, so also do few younger homosexuals fulfill Burke's guiltless gay freak image. And why should they? Both are merely imitating heterosexual standards. The old homosexual attempted to gain straight society's approval by being more middle class than the middle class, by emphasizing 'taste' and style. Gay consumerism was and is a rampant phenomenon - let's buy our way to approval through our possessions. The old homosexual played the emphasis on poodles and penthouses and gilt-framed paintings; the new homosexual has switched the emphasis to trendy clothes, stereo components, and a hip place to live. It's all rather parallel to ghetto blacks boasting a large Cadillac, or rural shacks a colour television. They can at least possess the tokens of success and approval, if not the actuality.

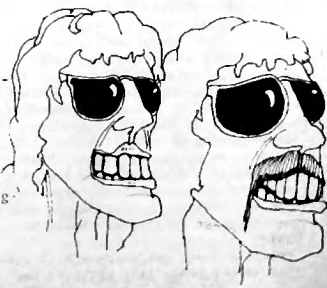
## "HIPPER THAN THOU"

The new homosexual seeks approval from his peers by attempting to be "hipper than thou" and maintaining that it's 'in to be gay.' Often coming to drugs and counter-culture thinking later than others, they embrace them all the more wholeheartedly.

The bastion for this kind of thinking in Toronto is the Manatee Club on St. Joseph St. presently enjoying a place of favour in the fickle turnover of gay 'in' spots. The atmosphere is strongly reminiscent of a straight counter-culture club of the late '60's within a piss-elegant gay context. The go-go boys and drag shows are still there, but curiously juxtaposed with acid-rock, psychedelic lights, and patrons who make deliciously paranoid, esoteric references to N.D.A. and T.H.C. all couched in the freaky argot of "balling", "like", "man", and "chicks."

"I'M LIBERATED, I DON'T NEED YOUR PAPER"

To the Body Politic vendor standing in the foyer, inhaling the odour of sweating bodies filtered through broadcloth shirts, deodorant and after-shave colognes, the most frequent response is: 'I'm liberated, I don't need your paper.' 'Liberated' is a modern, fashionable word, you see, and





# 'OUT NOW' : THE GAY CONTINGENT

On April 15 a gay contingent of some 40 gay men and women joined the Vietnam Mobilization Committee's Ottawa demonstration which coincided with the visit of President Nixon.

We filled one of the 9 buses which had made the overnight journey from Toronto and rallied under our own banner for the march to Parliament Hill. Arm in arm, we walked proudly on the cold and rainy route to the Hill, proclaiming our opposition to the war and pride in our sexuality and chanting "1,2,3,4 - We don't want your bloody war; 5,6,7,8 - Gay is just as good as straight!"

A chant which puzzled the onlookers as well as our fellow protesters was, "We're here because we're queer!" This was picked up by the Toronto Star and reported out of context, along with a few of the old standard sneers. They printed a letter of correction and explanation, though, in the April 20th edition. Part of it read:-

"The quote from my speech, 'If Nixon and Trudeau are considered "normal," we are proud to call ourselves queer' could be misunderstood if taken out of context, which it was. Judging by the vigorous applause of the Vietnam Mobilization Committee rally, they, unlike your reporter, understood and supported my remarks.

In summary, I said that napalming Vietnamese and war production are sick and that Nixon is the real degenerate. Gays can embrace and use a word formerly used to denigrate our sexuality to differentiate ourselves from the "normal" Nixon and Trudeau."

The gay pride reflected in such actions will be directed toward our own struggle for dignity, our civil liberties and, ultimately, gay liberation.  
- Brian Waite.



Many gays have questioned the validity of building the gay contingent for the recent anti-war demonstration in Ottawa. Some are opponents of the war who don't see any relationship between the two movements. Others support the U.S. involvement in Vietnam or condemn both sides equally and prefer to abstain from the organized anti-war movement because it calls for American withdrawal.

## WHY WE WERE MARCHING

Several years ago, when most of us first became aware of the war taking place in Vietnam, we remained silent on this question for several months. In those days, only a handful of people stood in opposition to the just beginning escalation of the war by the U.S. in its first attempt to crush the popular revolt against the repressive, dictatorial family clique of Diem. Many of us were first confronted with the realities of Vietnam by the self-immolation of the Buddhist monks and we were appalled by these events. But we remained silent, because we believed the press reports of the time which said that it was an invasion from the North which prompted American intervention and, at best, both



sides were wrong and deserved equal condemnation.

Then, some of us started on a course which helped us to understand what the war was all about, who was responsible for its continuation, and how to stop it. We educated ourselves about the history of Vietnam, its experiences with China thousands of years before, its colonization by the French, the beginnings of U.S. involvement on the side of the French, America's offer to provide tactical nuclear weapons to help save the embattled French at Dien Bien Phu, the Geneva agreements, the role of the U. S. in bringing Diem to power, etc. (Much of this information is available in a Fawcett pocketbook edited by Marvin Gittleman, entitled Vietnam, which contains historical articles, statements, documents etc. from both sides in the conflict.) One of the most revealing quotes from this particular book is from Eisenhower's memoirs, where he states that all of his knowledgeable sources believed that if elections had been held in 1956, as projected at Geneva, 80% of the people would have voted for Ho Chi Minh. It was America's man in Saigon, Diem, who refused to hold these elections.

Thanks to the mass demonstrations and educational campaigns of the anti-war movement exposing the lies of the U.S. State Department carried by the mass media, the great majority of Canadians and Americans now oppose US involvement and support the demands of the movement, U.S. OUT NOW, SELF-DETERMINATION FOR VIETNAM, and END CANADA'S COMPLICITY. The task of anti-war activists, gay and straight alike, is to mobilize this sentiment in mass peaceful actions to force Nixon and Trudeau to respond to the wishes and needs of the majority.

The Vietnam Mobilization Committee, which invited T.G.A. to participate and build a gay contingent does not advocate any particular political or socio-economic system. It is not a political party, but a democratic, non-exclusionist coalition

open to all those who oppose the war and support the right of the Indochinese peoples to self-determination. The V.M.C. covers a considerable spectrum of political opinion, from opponents of the war who are liberal or even conservatives on the right, to revolutionary socialists on the left.

The connection between gay liberation and opposition to the U.S. aggression against S.E. Asia lies in the fact that it is the racist and sexist mentality of our society that helps to make wars like this possible. How can we demand self-determination for ourselves (and isn't that what gay liberation is all about?) and not support it for the Vietnamese?

We have been condemned by the government that is supporting America's war of aggression as less than equal citizens on the grounds that we are sick. This is the rationalization for denying us our civil rights ... from people who fail to condemn the sickest war in the 20th century and continue to supply the U.S. war machine. As long as Canada's complicity in the war continues we can expect little progress in the fight for our rights as gays.

To achieve sexual liberation the continuation of human life is required. In that context, the escalation of the U.S. air war and the blockade of the northern part of Vietnam, (along with previous threats of using nuclear weapons, with previous threats to use nuclear weapons) which threaten a third world war, are hardly irrelevant to gays.

The time to speak out and join the anti-war movement is NOW!

- John Wilson  
& Brian Waite

